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Leone  
Studies

*Editor:*

D. R. DRUMMOND,  
*Assistant Colonial Secretary.*

No. XVI—August, 1930

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## SIERRA LEONE STUDIES.

No. XVI.

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I. EDITORIAL NOTES.

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Mr. G. L. Bates, who has kindly contributed an article to this number, is a well-known ornithologist, who lived for many years in the Cameroons. He has recently visited Sierra Leone to collect birds for the British Museum. It is hoped that, when he has classified the specimens obtained by him here, he will be good enough to contribute a further article on the birds of this country.

\* \* \* \*

The Editor regrets that delay in obtaining the type has prevented the use of the revised orthography in the Timne text published in this number.

D. B. D.

*20th August, 1930.*



## 2. A VICTIM OF THE '98 RISING.

*by B. W. Fitch-Jones.*

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After having endured many years of slavery and being lost to his family since 1898, Lemuel Cole, a Colony-born African, locally termed Creole, returned to his native village Wilberforce, near Freetown, after an absence of thirty-two years.

This information, given in a brief paragraph, was first made known to me when glancing through a recent copy of one of the Sierra Leone weekly papers, a publication, by the way which is given usually to printing news of the most ordinary local interest.

As it appeared to me that an account of Cole's experiences might be of some interest, I set about to ascertain who the man was and after enquiry found out that his brother was employed as a clerk in a Government Office with which I am now and have long been associated.

It was, therefore, a matter of no difficulty for me to get in touch with Lemuel Cole, who turned out to be an unassuming type of man, possessing little of the self-assurance of the average Sierra Leonean, and as a result of a number of talks with him he has given me, as far as his memory serves I feel assured, an accurate account of his trials and tribulations since 1898.

I was, however, not convinced that he could render me an accurate account of his actual experiences during the period of the siege at Mafwe and the events immediately following, particulars of which I was anxious to obtain, he being at that time only six years of age. By good fortune I had the opportunity, when recently on duty in the Protectorate, of meeting a sister of his named Asheh, now Mrs. Rosalie Jones, a prosperous trader and a woman of considerable intelligence. This woman was with her parents at Mafwe during the Rising, and, as she was four years older than Lemuel, it is reasonable to assume that her account of what happened at that time and the part her family took in

it would be of more value than Lemuel's childhood memories. I have, therefore, based the account of the events during this period almost wholly on the information she has given me, which can be considered, historically, as reasonably accurate.

Young Cole, who was six years old at the time of the outbreak of the Bai Bureh Rebellion—known also as the 1898 Rising—was staying with his parents at a town called Sumbuya, on the left bank of the Bum River in what is now the Southern Province of the Sierra Leone Protectorate.

Emmanuel Cole, his father, in common with many other Creoles, was engaged in trading with the local natives and had built up a considerable business mainly in coffee; he possessed his own plantation and the extent of his transactions in this commodity earned for him amongst the Mendi people the sobriquet of "Coffee Cole."

It may be mentioned here that the general consensus of opinion is that the Bai Bureh War was occasioned by the imposition of the house tax levied on all chiefdoms in the Protectorate; this tax a large number of the chiefs led by the Timne Paramount Chief, Bai Bureh, refused to pay.

There is no doubt that other factors also largely contributed to the rebellion, such as the Government's vigorous suppression of slavery with its consequent impoverishment of the chiefs whose wealth and status was measured by the number of slaves they possessed, and also by the growing power of the Government in the Protectorate, which curtailed their former autocratic powers in their dealings with the tribesmen.

Although the Sierra Leoneans referred to as Creoles had nothing to do with the imposing of the house tax there is no doubt that the natives, particularly the Mendis, resented the continual influx into their country of Colony-born Africans who were considered to be under the protection of the Government and who were, in consequence, treated as their allies.

The Creoles themselves were often overbearing in their dealings with the natives and bitter complaints frequently arose as to rights and ownership of land, and cases of under-hand dealing with the ignorant tribesmen were frequent.

The Rising was therefore aimed not only to destroy or drive out of the country all Government employees, both

European and African, but also to deal summarily with the Creoles who, although of the same colour as they were, were looked upon as aliens and invaders of their country. Such was the bitterness displayed by the Mendi chiefs against the supposed wrongs inflicted on them by the Government, that even missionaries, European and African, who can have done nothing but good to the natives, as well as English-speaking tribesmen, were in number of instances foully murdered.

The members of Lemuel Cole's family at that time living at Sumbuya consisted of his father and mother, his sisters Asheh and Rebecca, and his brothers Emmanuel and Ormor, the latter of whom was an infant reposing most of the day, in the native fashion, astride his mother's back. The elder children, including Lemuel, were being brought up at Wilberforce and only the previous month to the outbreak had been brought to Sumbuya by their father for a holiday in the Protectorate.

At first nothing of consequence seems to have occurred to vary in any way the ordinary life led by this Creole family in the bush and certainly these people had no conception that the Mendis in a short space of time would rise up and endeavour to destroy them.

A day, however, came towards the end of April when their father told them that from information he had received from some friends, the Mendis were going to war. This news, alarming as it well must have been, did not, they considered, particularly concern themselves, until it was discovered that all the canoes belonging to the Creole traders, which were lying in the river, had been destroyed.

Towards the evening a messenger from Bandajuma, presumably sent by Captain Carr, the District Commissioner, arrived at Sumbuya, advising all the Creoles in the town to proceed without delay to Mafwe and take refuge in the house of Mr. Allen, a Creole trader of considerable standing amongst the local people and known to have been always on friendly terms with the Mendis.

The Cole family, however, were not prepared to leave at once and spent the night at their home; a night it can be inferred that was not of the most pleasant, it being rendered hideous by the cries of the war-boys in the vicinity, their

particular method of instilling fear into their enemies appearing to be scraping their matchets with a loud noise on the surface of the roads to indicate to them that they were about to make war.

The following afternoon, carrying all the food they could between them they, with two Mendi children who belonged to their household, proceeded across the river to Mafwe to find Mr. Allen's house crowded with their compatriots, who were bemoaning their fate and not a little perturbed as to what their ultimate end would be in this, to them, unprecedented experience. It was, however, with a sense of relief that they found that twelve men of the Frontier Police Force had been sent from Bandajuma to protect them and that these men had already taken up their positions in the upper storey of the building where all the other Sierra Leoneans were assembled.

Young Lemuel, of course, did not understand much that was happening around him; he remembers the people saying, "War, war, the Mendis are fighting," but he did not gain much information from his family; they being too much occupied and concerned with questions of self-preservation.

Mr. Allen's house was, in comparison with other Creole dwellings in the Protectorate a large one, being solidly built of stone and timber, the upper storey being used as the trader's living quarters and the lower as his shop and stores; the latter being, at this time, well stocked with trade goods. In the compound were also store buildings filled with palm kernels obtained from the natives in course of trade and awaiting transport by canoe to the coast.

There is no doubt that, while their ammunition lasted, the Frontier Police put up a stout resistance to the hordes of war-boys and during that period the refugees in the house were comparatively safe from direct assault.

The great danger at that time appeared to be that the Mendis might succeed in storming the building under cover of darkness, but, to circumvent this eventuality, the Police placed lighted lanterns around the compound to enable them to shoot at any of the enemy who approached.

It soon, however, became apparent that, unless they received help and a fresh supply of ammunition, they would

be unable to keep the Mendis at bay and so it happened that after about a week, their ammunition became completely exhausted. Realizing that, as a protective force, they could be now of little use without obtaining further supplies, they decided to leave the building and endeavour to reach Bandajuma and report to their officer, with the expressed intention of returning when they had obtained an additional stock of cartridges.

Although they left at dead of night and took every precaution to avoid the enemy, it has to be recorded that they never reached their destination and, although their ultimate fate is unknown, it can be surmised that they were captured and put to death by the war-boys.

The refugees during this time were suffering severe privations from lack of food and, although they appeared to have brought with them plenty of rice, their staple diet of food, they were unable to cook it. For the first few days the Police had provided them with an escort to obtain water but soon it became unsafe for them to leave the building and the position of the besieged people was, in consequence, rendered desperate. Added to this, they were now deprived of their sole means of defence against their adversaries, they being unarmed and helpless and at the mercy of primitive savages already made with blood-lust and expectation of loot.

The beleaguered occupants of the building had not long to await developments, as on the night following the departure of the garrison, the Mendis closed in around the house. The methods they were about to adopt to vanquish their enemies soon became clear, when numbers of them were seen to bring tins of kerosene, looted presumably, from the unfortunate Creoles, and proceed to throw the oil on the woodwork of the lower part of the house and on the brushwood, which they had piled around the foot of it. The building soon caught fire and, to aid them in carrying out their attack and also to prevent their intended victims from escaping, the Mendis simultaneously fired the surrounding huts and store buildings.

The sight that met the eyes of the inmates of the house must have been terrifying, seeing, as they did, by the light of the burning buildings dense masses of war-boys armed

with matchets and other weapons about to attack them, a sight that probably few of the survivors ever forgot.

They had, however, little time for contemplation as immediately the flames obtained a hold of the bulding— young Lemuel remembers the floor became hot and the rooms full of smoke—the Mendis clambered up the stairway and forced their way into the building; and such was their eagerness to get at their victims that they climbed over each others' backs to reach them.

Some of them immediately set about an indiscriminate massacre of the men, who in numbers of instances endeavoured to escape by leaping out of the windows, only to be done to death, when they reached the ground, by the war-boys who were waiting for them, whilst others of their assailants fought amongst themselves over the loot they found in the building.

The Cole family, consisting of the mother and children including Lemuel, were taken prisoners; the father together with Mr. Allen, the owner of the house, had left their families before the war-boys surrounded the building, having made up their minds to hide in the bush rather than remain in the house and be caught like rats in a trap.

It is a remarkable fact that in spite of the ferociousness of the Mendis, no women or children, with one or two exceptions, were killed or even injured, and it is largely due to this circumstance that the Cole family survived the terrible ordeal at Mafwe.

Lemuel Cole states that the Mendis did not leave Mafwe immediately after their victory over the Creoles, but remained in the town for a day or two, presumably occupied in affairs concerning the collection and distribution of the plunder they had obtained. During this period young Lemuel who was then a captive remembers seeing many bodies of his countrymen lying about in the compound; some of them, he says, appeared to have been burnt. What he saw was seen also by the members of the Expeditionary Force who occupied Mafwe on the 17th of May. Lieut.-Colonel Cunningham, who was in charge of the punitive operations in this part of the country, stated in his report:—

“ We occupied Mafwe next day, the town was found to be in ruins and most shocking sights met our eyes

on all sides. Numbers of corpses were lying about in all directions, most of them charred and showed evident signs of the inhuman treatment the unfortunate Sierra Leone traders had met with."

On the second day Lemuel was taken with some other prisoners by canoe to Tisana, a town in the Dema Chiefdom of Sherbro Island; they were accompanied by other canoes laden with palm kernels and trade goods looted from his countrymen, Tisana being reached after several halts *en route* in about twelve days.

Before I proceed to relate the subsequent happenings to our small captive, it may be of interest to give some account of the experiences of the other members of his family after the events at Mafwe.

His sister, Asheh Cole, who was then about ten years old, was taken prisoner by a Mendi man who, having stripped her of her clothing, handed her over to some of his friends who were guarding some loot in the bush near by. While she was with these people, she saw the house burning and heard the noise of the iron sheets from the roof falling to the ground.

At daybreak this party of Mendis, about eight in number, started off with her to Bumpe, the principal town of Chief Gruburu who, it is understood, organized the attack on Mafwe. Arriving there on the following day they proceeded at once to the Chief who instructed his war-boys to hand over their prisoner to his head wife, as he stated he would marry her when she grew older. Asheh Cole remained at Bumpe for about a month and during this time she says she was well treated and looked after by the Chief's wives.

Some time after her arrival she saw her countryman Mr. Allen, who, it will be remembered, escaped from his house at Mafwe before it was surrounded, dragged into the town by a crowd of Mendis and brought up before the Chief who was seated in his "Barri" or Court House. After a "palaver" had been held over him, he was subsequently brought into the middle of the town and in view of a large crowd of people was slaughtered, the executioner slitting open his body.

This Mr. Allen had been a great friend and confidential adviser to the Chief, who had consulted him on all matters concerning his dealings with the Creoles; his fate was therefore all the more deplorable; but the Chief, no doubt, had expected to obtain his assistance in his war, instead of which he allowed his countrymen, as was only natural, to take shelter in his house, and owing to the presence of the Frontier Police in the building a number of the Chief's people were killed and wounded.

A few days afterwards, Asheh relates that the Mendis brought into Bumpé Mr. Goodman, an English minister of the United Free Church at Tikonko, a town situated near by. His Mission House had been destroyed and his African assistants murdered and he himself had been hiding in the bush for some time until he was discovered by the Mendis, who promptly proceeded, as was their invariable custom with their captives, to strip him of his clothing and leave him practically naked.

His life was spared because the chief was informed that he was a missionary and had nothing to do with the Government and could be looked upon as having no more power than a woman; he was therefore kept as a prisoner in a hut and up to the time of his release was left unmolested.

Asheh states that she with the Chief's wives used to take food to him and on one of her visits told him that she was a Creole, and he said that, if it was in his power, he would help her to obtain her freedom.

When the West Indian soldiers came to Mafwe, they sent messengers to the Chief of Bumpé informing him that he was to hand over to them all the Creole people in his possession and threatened to burn down his town if he did not comply with their demands. Chief Gruburu then proceeded to hand over his prisoners including Mr. Goodman and stated that they were all he had, he having in the meanwhile removed Asheh Cole, whom it appears he looked on as a much prized possession, to a town a few hours distant from Bumpé. It was owing to information supplied by Mr. Goodman that she was eventually found and handed over to a military escort, which afterwards conducted her and other released captives to Bonthe, whence they were subsequently sent to Freetown.



The father, Emmanuel Cole, who had been successful in eluding the war-boys was discovered by some West Indian soldiers in a famished and exhausted condition on the banks of the Bum River near Mafwe, after having lain hidden in the bush for seventeen days.

The elder son Emmanuel, with his mother and the small child were taken as captives to Bumpé and remained there till they were released. Emmanuel was kept a prisoner by being secured in the town stocks; but, although he suffered severely from his treatment, he with the rest of the family, survived their experiences and afterwards reached Freetown.

## II.

On arriving at Tisana, Lemuel Cole was handed over by his captor to his principal wife, a woman named Yenkin, for whom he worked as a slave boy for about one and a-half years. His principal task seems to have been cutting and bringing into the town bundles of mangrove wood from the swamps, used as fuel by these people for drying fish, in which commodity they had a considerable trade particularly with the Susu tribe from the North.

A day came when some Susus happened to be visiting Yenkin's brother, Farma Tuah, on business concerned with the purchase of dried fish and, in course of conversation, it became known that Yenkin had a slave boy, which she was prepared to dispose of for a consideration. At any rate, this is what Lemuel Cole imagined to have occurred, as on the following morning, after the Susus had loaded up their canoes with fish, he was unceremoniously dumped into a canoe and taken away by them.

Our young slave, who was given the name " Babadi " by the Susus, now embarked on a journey northwards, which was to last several months before he reached the town he was destined to live in for many years.

The first stage of the journey was by canoe to Sembehun, a town situated at the head of the Bagru River and after disembarking here the Susus commenced a long overland journey *via* Moyamba and Robarri to Port Loko. A considerable portion of this journey lay through the country of the Timne tribe and, as these people were then at war, the

Susu traders kept out of their way as much as possible by avoiding their towns, travelling at night by unfrequented paths and sleeping during the day in the bush. Near Robarri, however, they came into collision with a party of Timnes to whom they were forced to give up a basket of dried fish and some clothing before they were permitted to continue on their journey.

After two weeks of precarious travel the Susus reached Port Loko, where they proceeded to sell their dried fish and in exchange purchased salt and clothing.

Their stay here for about a week came as a welcome relief to the young slave "Babadi," who had frequently shown signs of exhaustion on the road, the Susus being compelled on several occasions to stop and let him rest.

The journey was then continued overland by way of Kambia, Kukuna and Samaia to Kindia, an important town in French Guinea, situated some thirty miles over the Sierra Leone frontier, which they reached after an uneventful ten days' journey.

At Kindia, where they rested a few days, the Susus purchased goats and sheep, the safeguarding of which became one of "Babadi's" duties; they then proceeded in a westerly direction to Dubreka, a large town near Konakry, where these traders possessed many friends and eventually stopped for six months making, meanwhile, frequent trading excursions to towns in the vicinity. During this period the young slave "Babadi" had, by no means, a happy time being, he says, frequently beaten for not understanding his duties and insufficiently fed to such an extent that he had often to beg from people in the streets.

The Susus then returned to Kindia, whence, after staying three weeks, they continued their journey northwards and eventually reached a small town named Kaiyetta near Kadé on the eastern border of Portuguese Guinea, the towns visited on the way including Pita and Labé.

Although Kaiyetta was a village of a few huts only, at the time of Lemuel Cole's arrival it was of some importance, as Alfa Yaia, one of the most powerful Fula chiefs, was living there. It was this man whom the Susu traders visited.

After paying their respects to this Chief, the Susus went to Kadé, a journey of three or four hours, where they remained a few weeks. At the expiration of this period the traders returned with their young slave to Kaiyetta and after some bargaining sold him to a man named Amadu Wure for six cows; Lemuel thinks this was the purchase price, for he noticed that, when the Susus left the town, they took away with them this number of cattle.

Lemuel Cole, who was by now between eight and nine years of age, was re-christened "Brimah" by his new master, by which name he was known henceforth until restored to his family many years afterwards.

Lemuel now endured a period of slavery with the Fulas which was to last eleven years, his principal duties being to assist in looking after his master's horses, cattle, sheep and goats and also to work on his farm when required. He also accompanied Amadu Wure on his frequent trading expeditions to towns in Portuguese Guinea and also occasionally to Boké and the Rio Pongo District of French Guinea. The Fulas took with them cattle or rubber and obtained in exchange kola nuts, salt and clothing, in the carrying of which or the herding of the cattle, "Brimah" was actively employed.

Soon after he arrived at Kaiyetta Lemuel recalls that a great commotion was occasioned in the district when the Chief Alfa Yaia was arrested by the French for some offence committed against the Government. As is well known, as the result of his trial he was deported to Dahomey.

Another incident, which subsequently impressed itself on Lemuel Cole's memory and particularly concerned himself, occurred when he had been about six years with the Fulas. It happened that one afternoon he was occupied with other slaves in collecting firewood from the bush. At the moment when he was tying up his bundle, the others having gone on before, a boy somewhat older than himself suddenly came out of the bush carrying, Lemuel says, a matchet under his arm and ran towards him, telling him that he recognized him and that he was sure he was the son of "Coffee Cole" and that he was a Creole like himself.

During the course of a hurried conversation Lemuel found out that the boy's name was James Wilson, that he was a

native of Murray Town near Freetown and had been captured at Torma, some distance below Mafwe, during the Rising and was now running away from his Fula master, who lived at Koumbia to the south of Kadé. Before parting, this Creole boy said that, when he reached home, he would tell his father that he had seen him and would endeavour to do what he could to obtain his release from slavery.

It appears that James Wilson succeeded in escaping from his captor and arrived in due course at his home and straightway informed Lemuel's parents of his meeting with their son; the father, although he had had similar reports brought to him before which had proved to be false, at once sent out friends to search for him, who, although they travelled for several months, were unable to find him. As time went on and nobody came to his rescue, Lemuel began to disbelieve the Creole boy's story and later on thought little more of the occurrence.

On the whole "Brimah" was fairly well treated by the Fulas; he says, however, that he was kept continuously at work and was often short of food. On one occasion he ingratiated himself with his master, Amadu Wure, by bringing home from the grazing grounds a fierce bull that no other boy would go near and for his services on this occasion he was given easy work to do, such as helping his master's wives to prepare food for the household.

Lemuel Cole states that during his latter years with the Fulas and when he grew up to realize the difference between a free man and a slave, escape from slavery was always uppermost in his thoughts and with this aim in view he endeavoured to find someone, who would assist him to obtain his freedom.

On one of his master's trading expeditions to the Rio Pongo, a halt was made at Sungweyeh, situated on a tributary of the main river. Here "Brimah" became friendly with a Susu native named Nabbi, who gave him food of which he was often sorely in need. After he had given him an account of his troubles and had expressed his desire to be free, his Susu friend promised that, if ever he should come again to his town, he would help him to escape. On a subsequent visit to Sungweyeh, "Brimah," therefore, went

as soon as it was possible to Nabbi's house and told him that, if he would carry out his promise to assist him, he would not return to the Fulas. Nabbi, who was a small trader, agreed to hide him in his store and also gave him a change of clothing and provided him with food.

Lemuel states that the Fulas remained in the town for a week searching for him and on one occasion enquired of Nabbi as to whether he had seen him, but his benefactor proved loyal to his trust and pleaded ignorance of his whereabouts. When our erstwhile slave was assured that the Fulas had left the town for good, he emerged from his hiding place and with Nabbi's assistance endeavoured to find ways and means of leaving the district and placing himself at as great a distance as possible from his former master.

It was not until a period of three weeks had expired that a suitable opportunity occurred for Lemuel to leave Sungweyeh. During this time he was entirely dependent on the generosity of his friend Nabbi, who fed and housed him; the ex-slave, of course, not possessing the means to recompense his benefactor for his hospitality.

He now received a helping hand from a Joloff man named Jobe who, on "Brimah's" making known his request, allowed him to accompany him to Dakar to which place he was about to set out. They commenced their journey by travelling some hours by canoe to Bakoro, an important town at the head of the Rio Pongo, and on arrival there they embarked on a steam launch for Konakry. As the black skipper was a friend of Jobe's it was arranged that Lemuel should have a free passage to Konakry. On the following day they travelled by French steamer to Dakar, "Brimah" working his passage as a deck-hand, and on reaching their destination Jobe handed him over to an Aku friend of his, by name Amadu, at the same time informing him that he was a free man and requesting that he should give him work to do.

Our Sierra Leonean stayed at Dakar with Amadu for about four years, being employed by him as an assistant in his business of trading in kola nuts, his principal duties being the measuring of nuts and selling them in the local market; he was also instructed in the art of cooking and in

his master's spare time he was taught by him to speak English or what is rather more generally known as Creole English.

Amadu, however, died and Lemuel Cole was then employed as a servant by a Sierra Leonean woman, named Mrs. Wellington, who had lived for many years in Senegal and was well known to Amadu from whom she used to buy local produce and kola nuts; she was also acquainted with Lemuel from her frequent visits to Amadu's store. Lemuel then proceeded with his new employer to her home at Kayes, a large town situated some 450 miles up the Senegal River; they travelled by steam launch by way of St. Louis and Bakel.

He remained with this woman as her servant and "odd job" man for over seven years and, although she fed and clothed him during this time, she did not pay him wages and it was for the latter reason that Lemuel, now becoming more ambitious, eventually left her service. It should be mentioned here that on one or two occasions Mrs. Wellington told 'Brimah' that she thought he was a Creole, as he spoke like one; but this information did not seem to have made much impression on him.

### III.

The recapitulation of Lemuel Cole's further journeyings to obtain employment, which were extensive and peculiar, may prove monotonous, so I will give an account of his experiences in that direction during the last few years, as briefly as possible.

After leaving Kayes he returned to Dakar and obtained employment as a waiter at one of the principal hotels, where he remained two years.

He then went to Konakry and indulged in a little kola trading on his own at Mamou, a town in the Futa Jalon District of French Guinea where he remained another two years. On returning to Konakry he worked his passage on a French steamer to Grand Bassa in Liberia, where he obtained employment as a dock labourer for a few months.

His next job was as a servant to an African District Commissioner in Liberia, who took him to Fuya in the

northern part of the country, where he remained for two years. This man, by the name of Suriba Kamara, died while he was on a visit to Monrovia, and Lemuel, being again out of employment, then returned to Fuya, where he started trading, and incidentally paid several visits to Pendembu in Sierra Leone, in connection with his business.

After a time he returned to Monrovia and then, having joined forces with a Kru friend named Five O'clock, travelled by steamer to Bonthe, Sierra Leone, where he obtained work with a Sherbro man named Maggi, collecting his trading debts and being paid on a percentage basis. He lived at Timende and visited a number of towns in the vicinity in connection with his master's business.

When this trader Maggi, who was then an old man, died, Lemuel left Bonthe with his Kru friend, who had been employed as a watchman, and returned to Monrovia, where he worked again as a wharf labourer.

Later he obtained work on a steamer as a deck-hand and paid another visit to Dakar, where he eventually secured a job as a stevedore on a launch plying between St. Louis and Kayes on the River Senegal. After some months of this work he finally left Senegal and returned to Monrovia, where he made a short stay.

He then decided to re-visit Pendembu and started walking through Liberia by way of Fuya by a road with which he was well acquainted and then went on to Kailahun, reaching his destination in about three weeks.

As far as I can gather, Lemuel had no definite object in view for undertaking this particular journey except that he was desirous of returning to this locality to renew friendships he had made, when he was trading previously in this part of the country—or perhaps the hand of fate may have been beckoning him on.

During his sojourn at Pendembu he became friendly with a Creole man named Williams who, after listening to his story, wherein he mentioned the fact that he thought his father's name was "Coffee" Cole, suggested to him that he was not, as he thought, a Susu but a Sierra Leonean and further stated that he knew a Creole woman at Bo, who

strongly resembled him in appearance. So convinced was Williams in thinking that she might be a relation that he told Lemuel that he would write to her and in any case would do his utmost to find out what his real name was. In reply to his friend's communication the Creole woman wrote that she had lost a brother at Mafwe in the 1898 Rising, but she believed him to be dead; but she would come, however, to Pendembu and see if this man was her long lost relative.

The woman who turned out to be Lemuel's sister, Asheh, at once recognized her brother and through her assistance and help he was brought by train to Freetown and then to his native village of Wilberforce, only to find when he reached his home that a younger generation had been born and had grown up during his absence and were complete strangers to him and that his father and mother, who had waited in vain for his return for many years, had passed to the Great Beyond.

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### 3. SIERRA LEONE AS A WINTER RESORT FOR BIRDS.

*by G. L. Bates.*

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The annual migration of some kinds of birds from Europe to Africa has long been a familiar fact in their northern summer home—their disappearance in autumn and reappearance in spring being noticed by everybody; but it has not been much attended to at this end, in the countries where they spend the winter. Yet in places in Sierra Leone, last February and March, I found certain European species on their winter migration to be among the commonest of the birds.

In the more northern parts, at least, of the Protectorate, the Pied Flycatcher was then common, often seen sitting fearlessly on its perch keeping its look-out for flying insects and circling out after them occasionally. It is a very plain little grey-brown bird in winter, but changes into its black-and-white plumage in March before going north. Then it becomes more conspicuous, and as a consequence shyer, not sitting long on one perch, but flitting about, made nervous on account of its fine new dress. In other parts of West Africa where I have been, the Pied Flycatcher is rare; it seems to have a special liking for northern Sierra Leone. On the other hand, I have not seen the Spotted Flycatcher here, though I used to see it in other parts of West Africa.

Another small bird that I found common in Sierra Leone in winter is common also in all the opener savannah parts of West Africa—the Whinchat. It sits silent on its perch, in plain sight, for an even longer time than the Flycatcher, either keeping perfectly still or moving its tail slightly up and down. The stakes that had been driven in to give the line of the road under construction, seen as I approached Kabala station in February, were each ornamented with a Whinchat on top.

Tree Pipits were found exceedingly common here in February and March. They like bare ground, as in pastured

places, or places where rice has been threshed, or burnt-over ground, or bare rocks. They are generally seen several together; or if one is alone, others will be found not far away. They run along the ground like larks, but if disturbed fly up to trees, spreading their tails a little and showing the white outer feathers as they fly.

The Yellow Wagtail is less known in Great Britain than the common black-and-white Pied Wagtail, but is a bird exactly like it in size and shape and in ways, differing only in colour, with a bright yellow underside. It is a wintering bird in Sierra Leone, seen on bare ground near towns, especially pastured places. It is seen singly and is not numerous like the Tree Pipit, but its colour makes it more conspicuous. (The common Pied Wagtail of England does not get as far south as Sierra Leone in winter).

Swallows are the first kind of bird people think of at home when the migration of birds is mentioned, and everyone there has seen them congregate on the wires in autumn before they set out on their journey. The lover in "The Princess" wanted to send his message to the southland by the Swallow. So in Sierra Leone one might think of sending by the Swallow a message to England in the spring. In eastern Kono District, in March, I saw a great flock of Swallows flying about and settling on the bare twigs of trees as they probably had done on telegraph wires at home in the autumn. But there are also native species of Swallow here that do not migrate, and the European ones are not always easy to distinguish.

A bird that is conspicuous in winter in Sierra Leone is the Black-crowned or White-throated Bee-eater, known by its long slender bill, its long middle tail-feathers, and its graceful form and flight. It is common and fearless, sitting on trees, in plain sight, watching for flying insects. It flies out after an insect in the air and pursues it in all directions, curving as the insect turns, or even flies straight upward after it; and when it catches its insect, it alights again before killing and swallowing it. These Bee-eaters also gather in twittering flocks in the spring before they go north. They are here as winter migrants, but they are not European birds. They go to breed in summer to the borders of the Sahara, where they make nesting holes in the sandy ground.

Only one other bird that winters in Sierra Leone will be mentioned here, since we are confining ourselves to the commoner ones of those I have seen. I have left it till the last because it is perhaps the most interesting, and because its singing seems to be not all reserved for its breeding home, as is the case with most small singing birds that come to Africa in winter. The bird I refer to is the Nightingale, which seems to be common in winter in parts, at least, of Sierra Leone. It lives in the thickets. At Kamasigi, in February, where I got boys to trap birds of the thickets or the forest-growth by the little river, a number of Nightingales were among the birds so caught. Before giving my own evidence that the Nightingale sometimes sings in Sierra Leone, I will first confess that when some one told me that one had been heard singing, I doubted it, saying that the birds that come to winter never sing while here; and I must confess also that I do not know the Nightingale's song in England. But now for my evidence. At Bendugu near Kabala, on the 21st February, at 4 or 5 o'clock in the afternoon, I listened to some sweet bird-notes coming from a dense thicket with open pastured ground on all sides of it. I listened and watched long but could not see the bird; till at last I caught a glimpse of some bird moving towards the opposite side of the thicket and at the same time the singing ceased. I went round to the other side and saw at the edge of the thicket a bird which I shot; and it proved to be a male Nightingale.

One interesting little matter may be added. All the European birds I have skinned when shot in Africa in winter (and they included many other kinds than those mentioned here) were found to be very fat, especially in spring, just before they would have left. Their long flight must be a wonderful test of physical endurance, for it seems fairly certain that their long journey north, or most of, it is made at one great effort, without rest or refreshment. Then, after their arrival in spring, in their northern home, insects are probably not found at first as plentifully as they were in Africa. The extra supply of fat under the skins is a provision against this period of extra exertion and hunger.

## 4. A TIMNE TALE

by E. F. Sayers and M. Kamara.

## AN FALI A.LÖL 'ÑA KA.LENA KA U.NA.

Tà gbôm tà yi ri, tankan o.bai tã o dif o baki ka ti bepi o beka mare tamať'urukin.

O.tem u.löm o yi ri ka an.löko ñoñ an der owà tã a ba tà ka dif ko bepi mare moñ ma tās.e.

Ko o kane o.mane k'õñ, ko o pa "Sewa ka mi, a tà dif mi ninañ, owà, I tẽra mu be, tà las a.ťe m'an yo mi i t'he tãra."

O wuni bôm ko o pa,—“A.tañ tã ba he kã yi kã dãrañ ka mi,—i fi ka o.der o.kin m'a dif mu.e !”

Bať ka' an kõne ro kunk ka o.bai, ko o bai o muťi owe ma dif.e.

Ka a tẽla o wanduni ; o wãt'bera ko o pa, kõnöm'a mōta dif kõm' o.mane k'õñ o t'he nãne kã pã o tã sond ko. O.bai o fofane o.wãt'bera tōñ be o tamro ; o,—tangbo a mōta dif ko. Ma ma.yo ma t'he yi.e, ko o.bai, ko o yo a tãmar ko. O.langba ma dif.e, ko'o wõñ ka tōmo, ko o wōp ra.bōmp ra o.wuni bôm, owà ko o gbak ri. Ra.bōmp ka ra pai, ka ra fumpo, ka ra kal gbepťane ka ka.lim. Pa yone 'yi hãañ mare ma.sàs. Ka an.re aña beka ma.sàs ko o.bai o kane an.bare ñoñ kã pã o tẽra o wãnduni salãta o mãne k'õñ ; owà o tã yér ko ra.yōla ra.bana.

O wãn ka o.bai o lã tōña o.tem a re.ore, owa kõn-kouñe kõno ma kere ñi.

O wuni bôm ko o pa “Wōs.mi, bepi o wãn ka o.bai o kara raradi tōnōn.e, yo ko o dira ro mu !”

O wanduni ko o pa “Sako ! I yema he wuni bôm o.wuni bôm ka ka.fant ka mi tās gbo munõñ !” O wuni bôm ko o pa, “Tã ba he tẽi,—a sãbu ti—, an sōtne he bôm.ña, t'he yagba tã a.ťã mi, wōsa !” Ka ra.foi, ko o wan ka o.bai o der, owà o.tem ko o selo.

Ka ɬaɬak ko'o pa,—“Mane ka mi, I bōtar mu o.bana, I gbali he mǎnk mu ko.o.ko, ninañ baɬ o.kas ka mi o ɬa yer mu e.yeɬ kaɬap.o.kaɬap keme kin, mo o yer mu e.yeɬ e.ye, o baɬ ka ka.tà k'òñ a.fali a.lól 'ña ka lena ka u.na. Gbāsi gbo an.fali kam'an ɬei e.yeɬ e.lóm. Bepi an yo ɬi an ɬa nank ka.pā, pā o yār.yār, o wòñ ro set k'òñ. Mo'o wòñ.e, ma sa yi be sa pai an.tāta sa gbuke, bepi pa yi he yi.e, o dif su sā a.sàs.”

Ma pa sòk baɬ, ko o.bai o wur, re an.bare nòñ be, ko o yo a kara ɬa.soi kème kin, ɬa.nā kème kin, a.fet a.runi kème kin, a.fēt a.bera a.lasar māsā keme kin, 'yeɬ e'gbāne ma.bòño keme kin, de e.ye ka an.kala a.fera, de e.yeɬ ɬaɬap keme kin 'ya ra.yōla. Ko o gbāsi an.fali ko 'o bōt ni ra-yer kòñ, ko'o ɬela o.tem, ko'o kane ko mo'o gbāsi a.ra o bōtar ka e.yeɬ o bōta ko. Ko o.langba o lōmane ɬal ka an.fali de o.mane k'òñ, ko o pa,—“An.fali alól a beki mi.”

O.bai ko'o wura rim, ko o pa, “munon an ɬei e.yeɬ eye be, an gbāsi an.fali a.lól an.nòko ahe? Owà, gbāsi ni!”—Ka a.yār.āñ kò ò.bai o yokāne, ko o wòñ dō set ka o.gbūt wa.ɬi do o.langba de a.rani nòñ nārañ ka' an pai an.tāta ka'an gbuke. O.bai ko.o sempne an.gbato ko'o tǎñ ña.

O.langba de an.mane nòñ nārañ ka.an bek ka ra.bōñ, an bap ri o.langba ma fasia de o.wan k'òñ bera.

O.langba ko'o ɬela owo ma fasia—ò, “Kar mi, ɬar mi, wuni o ɬa ɬǎñ me ɬa ka dif mi.”

O.langba ma fasia ko'o pa, “An.bil an.mi an po wur, i kal he so!”

Kere o.wan ka o.langba ma fasia ko'o re bōtar o.wānduni, owà ko'o gbāsi an.lāla, ko'o gbél ni o.kās k'òñ, kò ò ɬer ko ro mant, ko'o de sò.

An.fam a.bòm nārañ ka an baka de o.langba; ka nót an.bilo de o.bai ko'o bek ka an.ɬamp. Mo'o ɬap.e, o gbai o der ra an wur, a.mant ɬa ma ma sākāne, ma bois an.fam. O.bai o fampo ko'o fia ma. bañ.

O.tem ko'o kòne, ko'o ɬapi ka.pet kòñ, o sake u.bai u.bana owà ko o ɬim rafa. An.rani nòñ a.sàs ka an kōma ko u.kin o.kin wāt 'runi, owà ka an ɬeña.

A.re niñ.i o bai k'a dif ko rā rafa.

U.yeli kòno pūt rā.fi, ka'an.fam a.bana an gbāne ɬa ka yer a.ken.

Ma'a pōn yer a.ken.e, ko'o.bera u.ṭōṭōko o yema an.fali ɾa  
o.wān k'ōñ, a.ɾa.sōm.e o selo a dif ko mo'o bōṭar o.langba.

O.bera o.wo beka nārañ ko'o pa ɾa a sōñ ni ka o.wān k'ōñ  
a.ɾa.sōm.e kōno yi an.sābu na ka sōto ni.

O.wo beka a.sās.e, kō'ōpā ɾa sōñ ni o.wān k'ōñ a.ɾa.sōm.e  
o dif o.kās k'ōñ ɾa o.langba, owà bēpi o bāk he na nāñ ro bil.e,  
o.bai o ɾa dif na nāñ be.

Ka an.fam a.bōm a.sās añe, kăne yi gbén ɾa ka sōto  
an.fali ???

TRANSLATION.

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THE LITTLE OX-TAIL SWITCH.

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There was once a village whose headman was always slain by the king after he had held the headship one week.

It became the turn of a certain man (and he would be killed at the end of one week's command)—and he said to his mistress:—"My darling, I shall be killed to-morrow, so let me tell you I forgive you altogether for any wrong you may have done me."

The woman said:—"That shall not happen in my absence, I will die on that same spot where you are slain." The next morning they went to the king's yard, and the king called the executioner. Order was given to the man to come forward—his mistress spoke and said that it was she who must first be killed, in order that her lover might not think that she betrayed him in refusing to die with him. The king exhausted every means to dissuade her; in vain, the girl persisted in her demand to be killed first. So he could not do otherwise than to put forward the girl first for execution. The executioner commenced his dance, seized her head and severed it from the neck; it jumped into the air and fell again and re-stuck itself on to the neck stump. The same thing happened three days in succession. The third day the king told his courtiers that he would pardon the man for the sake of his mistress and that he would give him much wealth.

Well it happened that the king's daughter used to have a meal cooked every day and herself carried it to the man. His mistress said "my beloved, when the king's daughter brings you meal to-day permit her to pass the night with you." The man said "Never! I will not consent to any other woman except you in my bed. His mistress said "No, it's no matter, there is a reason for this; you don't understand women, don't worry about me—consent."

When night came the king's daughter arrived and the man agreed to her sleeping with him. In the middle of the night she said "Friend I love you very much and cannot

hide anything from you—tomorrow morning my father will give you one hundred of every kind of wealth, and will—while holding in his hand his little ox-tail switch—tell you to take what pleases you. You should only take the little tail alone and leave all the other riches. If you will do that you will notice that papa will tremble and will go inside his house. When he goes in we will jump over the wall and run away, otherwise he will kill us all three.

As soon as the day-broke the king came out followed by all his court and caused to be brought forward one hundred horses, one hundred cattle, one hundred boys, one hundred full breasted young maidens, one hundred golden jewels, one hundred silver jewels, one hundred of each kind of wealth; then he took the little ox-tail switch, placed it at his side, called the man and told him to take which he pleased of all the things set before him.

The man accompanied by his mistress walked up straight way and halted by the little switch, and cried out “ King, the little switch will content me,” and took it.

The king exclaimed “ Oh, you mean to say you will reject all these riches and take instead this dirty little switch? All right, take it then ”!

The king trembled noticeably, rose, and went into his house. As soon as he had done so the man with the two women friends jumped over the wall and fled. The king seized his sword and pursued them.

The man and his two friends reached a river and found there the ferry-man whose daughter was there with him. The man cried to the ferry-man “ Wait for me, wait for me, an assassin is following us.”

The ferry-man replied, “ My canoe is cast off and I am not returning.” But the ferry-man’s daughter having seen the man, trembled with love for him, took the paddle, and struck a great blow on her father’s head, threw him into the water and brought back the canoe to the bank.

The two women and that man jumped into the canoe and as they pushed off, the king reached the bank and the stroke of his sword cleft the spot as they left it, so that the splash of the water soaked the fugitives.



The king fell down and died of rage. The man went away and founded a town for himself, he became a great king, made war on his own account. His three wives each bore a man-child and these all reached manhood.

One day the king whilst making war was killed in battle. A jeli-man made the announcement of the death to the assembly of notables which had met to consider the question of the division of the heritage.

The rest of the property having been divided, the first wife demanded for her son the little ox-switch because she had allowed herself to be slain for love of the man.

The second asked that it should be given to her son as she had been the cause of the man's obtaining the switch.

The third asked it for her son because she had killed her father for the sake of the man and had embarked them in the canoe and if she had not done so the king would have slain them all.

The question is which of these three women had in truth the best right to the ox-tail switch?

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## 5. SOME KURANKO PLACE NAMES.

by D. B. Drummond and Karifa Kamara.

*Baburo* is in the Buya section of Sambaia Chiefdom. Ba=big, buro=inside. Baburo is an expression to denote a large crowd. In this town, though it is comparatively small, the people of the section assemble when they have anything important to discuss. It has a cleared place, shaded by lofty trees, which is used for these assemblies.

*Banda Karifaia* is the principal town of Wuli Chiefdom and is situated below Bintumane Peak, the highest mountain of Sierra Leone. The town is named after the present chief,\* a very old man. Banda=rain and Karifaia=Karifa's town. Karifa or Kaifala (Kaifa, Allah) means something given for safekeeping to God.

*Bandunkoro* is under (koro) the bandan or cotton tree.

*Bendugu* (often shortened to Bendu) is a common name for a town. Ben=to meet and dugu=country. Bendugu thus means meeting place. Here it might be mentioned that *dugu* is commonly pronounced *du* and is usually written *dou* by the French.

There was some discussion as to the naming of Bendugu, the Paramount Chief's town in Mongo Chiefdom. When the town was moved to another site, the late chief called his big men together and asked for suggestions. Some wanted to call the town Badala (Ba=river, da=mouth, la=at, or dala=near—at the mouth of the waters or near the river), as four streams flow together near by, but Kunta, the present chief, advised calling it Bendugu, and his opinion prevailed.

In the form Bendu we have the town opposite Bonthe. This appears to be evidence of the extent of Mandingo migration.

*Benekoro* is another common-place name. Bene=a tree with attractive yellow blossoms and koro=under. Benekoro is thus under the bene tree.

\* Since this was written, Paramount Chief Banda Karafaia has died. He had been Chief for over forty years.

*Bumbumkoro* is analogous to Benekoro. It means under the bumbum tree, a large spreading tree. This town, the capital of Niedugu Chiefdom was founded by Susu Wuli or red susu (wula=red), a hunter of renown. He was the youngest brother of Mankali, who founded Mankalia Chiefdom. As he was truculent and overbearing, his brothers drove him away from their country. One day when out hunting, he sat down to rest under a bumbum tree and, liking the place, made up his mind to build a town there. He died before it was finished. What is now Niedugu Chiefdom used, one hears, to be part of Wuli Chiefdom. Susu Wuli, however, won the friendship of the Wuli Chief by killing many of the elephants, that ravaged the crops, and was given some country to rule for himself. His son, Serinyen, after his father's death finished building Bumbumkoro and called the country after himself Serinyen's country or Serinyendugu. This name was shortened to Nyendugu and then Niedugu.

*Dankawali*. One theory is that the town was originally called Dankawalife (fe=near) and means near the place where Dankawali was caught. Dankawali, in the days of the tribal wars, was a warrior of renown and made a foray from Kombadugu, Sambaia country, where he lived, to enslave some of the northern Kurankos. He was, however, defeated and enslaved at a stream near the present town, and his victors built a town there and named it after the episode. Others, again, say that Dankawali, being near the boundary between the Kurankos and Yalunkas, is so called as being the limit to which Kurankos should go. Danka=stop now and wole=you (plural).

*Delidugu* is a chiefdom named after Deli. It is Deli's country. Long days ago Koke and Deli came down from Bambara country and settled at Deliboria, which is in what is now French Delidugu. The country was called Deli's country after Deli, who was the first chief. He was succeeded by his brother Koke, Sembel Moru, Kaliwa Kango, Timne Kango, Sara Fila, Yeri Dal Tamba, Fakaliwa, Damba Lahai and Fina Kali, the present chief. Yeri Dal Tamba moved to Masadugu, the present chief's town, when the chiefdom was divided between Sierra Leone and French Guinea on the occasion of the demarcation of the boundary of the Protectorate in this part.

*Durukoro* or in full *Durukonkokoro*. *Duru*=dew or mist, *konko*=mountain and *koro*=under, and the name means the town under Mount *Duru* or the hill of mists. Clouds are apt to settle and hang about this mountain. There are in this town some underground caverns, which in the days of slave-raiding and in the *Sofa* wars were used for hiding in.

*Fakundinia* is merely *Fa* (or *Gaffer*) *Kunde*'s town.

*Ferensola* is a word used to denote the pure *Kuranko* country, whether in *Sierra Leone* or *French Guinea*. It is a name to be proud of and a *Kuranko* would call himself a *Ferensola* man rather than a *Kuranko*, when he wished to distinguish himself from lesser tribes or from chiefdoms on the fringe, where there has been infiltration of other tribes. *Kafe*, *Sambaia*, *Simiria* and *Dansogoia* Chiefdoms, where there is an admixture of *Timnes* and *Limbas*, are thus excluded. *Ferensola* is said to be fifteen days' march in width. Attempts to discover the derivation of the word have been unsuccessful.

*Famorofinya*. *Fa*=*Gaffer* and is a term of respect applied to an old man, *Morofin* is a man's name and is composed of *moro*=a *Mohammedan* and *fin*=black. Though *Moro*=*Mohammedan*, it does not follow that a *Morofin* will be a *Mohammedan*. *Ya* is a suffix denoting the place of. The town thus is *Gaffer Morofin's* place. The *gaffer* was doubtless of an ebony hue [*cf.* *Wuli* (*Kur.*) or *Gbori* (*Mendi*) for a brownish-red coloured man.] This *Morofin*, who was *Serea's* son and who moved his town on his father's death, suffered badly at the hands of the *Sofas*. They captured him away from his town and cut off one of his arms and then sent him back so that news of their ruthlessness might inspire terror in the hearts of his countrymen.

*Kabala*, the headquarters of *Koinadugu* District and now just inside *Wara Wara* *Iimba* country, is apparently merely *Kaba's* town. *Kaba* was a *Kuranko* slave, who belonged to *Samba Wula* of *Yurumaia* in *Sengbe* Chiefdom. The town is said to have been originally in *Kuranko* country.

*Kamadugu*. *Kama*=elephant and *dugu*=country, and, as elephants are occasionally shot in this chiefdom, it is easy to infer that the chiefdom is so named. The inference, however, is wrong. The story goes that *Mori Bori Sise* many

years ago came and settled along with some Kagbos—he, as can be seen, was a Sise—at Yirafilaia on the Seli River. Yirafilaia, by the way, is derived from Yira=place and fila=two and means a place where two clans, *e.g.* here the Kagbos and Sises, settled. Soon after their arrival a man killed a hippopotamus near by. In Kuranko a hippopotamus is called Mela or Yirokama (yi=water, ro=in, kama=elephant). So they called the country Yirokamadugu, which was in time shortened to Kamadugu. In those days elephants were never seen in those parts. Fina Samba, the present chief, claims descent from Mori Bori Sise (but see also pages 78 and 79 of *Sierra Leone Studies*, No. X).

*Kamaro*. Here too one must step warily. In Kuranko country there is no pitfall, and elephant place is the right meaning, but *Kamaro* in Limba country is so called from being built in a level place. It is perhaps interesting to note here that, although *Kama* is the usual Kuranko word for an elephant, *Sembe* is also used in some parts. *Sombe* is the word used by the Vais, of Mandingo extraction like the Kurankos, for the small elephant found in the Gola Forest on the borders of the Mano River District and Liberia.

The *Kamaro* in Mankalia Chiefdom was so called, because Serakonkowa, a hunter, killed an elephant and afterwards built a town there.

*Karandugu*. *Karan*=learn. The name thus means learning place or country and is applied to towns built by Mohammedans who have taught the Koran there.

*Kimadugu* lies in an exposed place on the foot hills of the Loma mountains. It is uncertain whether it is so called because it is cold (*kima*) or after its founder Fa (or Gaffer) *Kima*.

*Koinadugu* is the name both of a town and of the administrative district, of which Kuranko country forms the major part. The town is so called because near its site there used to be an abundance of hedgehogs (*Koine*).

*Kruto* or *Kurito*. In the old days *Kruto* was built on a hill a little to the west of the present town. In an inter-tribal war some foes besieged the townsfolk here and did their best to carry the place. The defenders, however, knew that

their position was a strong one and said that their opponents would soon be tired. This happened to be quite true and the siege was abandoned. Hence the town was called Kurito (kuri=to tire and to=soon), the place where the enemy soon tired.

*Kurubōla.* Kuru=stone, bō=house, la=in or at. The word means stone house town. Some say that many years ago a natural formation of rocks, resembling an enormous house, was found near the Negeia—Niedugu boundary. Under the rock there was room for many people to live in a cave. A town sprung up here and was named after the rock. The town has been moved four times since its founding, but has retained its name. Others say that it was so called because it was built amidst a lot of rocks, which were as big as houses. True enough, the original site is strewn with pieces of granite as big as average houses.

*Mankalia, Mongo and Morifindugu Chiefdoms.* Many years ago far up country there lived a big man called Mansa =chief) Yurukarimani. He had two wives Mafila Bani (a Fula) and Mafila Jawara (a Kuranko). The former bore him a son, Mankali (Man is perhaps a corruption of Mara, his buna or clan, and kali is a title given to warriors) and the latter a son called Mamusu. The two boys grew up together and became powerful. Mankali, the elder and stronger of the two, told Mamusu that he meant to be chief in what is now Mankalia and asked Mamusu to settle elsewhere. The latter accordingly went a little distance to the north and settled on the Mongo River at a place called Taganya, but moved after a time and settled at Bendugu. However, as he had first settled near the Mongo River, he decided to call his chiefdom after it. The town Bendugu was not so called by him. His grandson moved it elsewhere and so named it.

Mankali stayed where he was and called the country after himself. His chiefdom extended into French Guinea and he lived in what is now French country. His son Simbiri Tamba, who succeeded him, moved to Maramaia (now a fakai or small village in Mankalia). Tenna Modu, the next chief, lived at Kiridugu (named after an old man, Kiri). Bunjala succeeded and moved to Kamaro, where Damba Saio, who succeeded him, still lives.

When Mamusu went away and founded Mongo Chiefdom, his younger brother, Morofin, went with him. Morofin was so called because he was very black (*vide* Famorofinya). His liking for Mohammedans (Morimen) is also said to have contributed to his name, but this theory is probably merely *ben trovato*. At Mamusu's bidding, he went away, being a warrior, to found his own country and settled at Kombile, where he and his successors, Tinna Lahai and Manlahai Bokari lived and died. Kumba Wuli Lahai, the present chief, moved to Serakolia, where in his old age he is still living. Serakolia had been established before by one Serakol, who moved there from Yiria. He brought some Mohammedans with him and at their bidding called the town after himself.

*Masadugu* in Delidugu Chiefdom was named after a woman, Ma Masa (ma=mother). She had the whip-hand over her husband, a somewhat unusual event amongst the Kurankos. She found the place good for farming and round her farm-house a town gradually grew up. The name Masadugu naturally followed. The original Masadugu was up in the hills, but succeeding generations have fluctuated between a preference for the mountain and the valley. Hence there are two Masadugus now, the one on the hill being called Masadugukoro (koro=old) and the one in the valley Masadugukura (kura=new).

*Momoria Badala* in Kamadugu Chiefdom means Momori's town at the mouth or junction of the rivers or near the river. See Bendugu for the derivation of Badala.

*Negeia* or more rightly Neyia Chiefdom is said to have been founded by one Ney, who came down from "up" in early days. The country took his name.

*Nerekoro* is another common name for a town. The simple names for many Kuranko towns have evolved from their position under some tree. The nere tree is what is called in Sierra Leone English the locust tree.

*Nieni* Chiefdom. In the days of the tribal wars the chiefs in what are now Diang and Nieni were brothers. The elder, the one in Diang, heard one day that the younger had had an abundance of fighting and was wearied. He therefore invited him to come and rest at his town,

Kondembaia. The Nieni chief replied that he could not come until he had driven his enemies away and told his wives to get ready for him broken rice (in Kuranko Nyene) to eat while he was away fighting. Broken rice has the advantage of whole rice in that it can be easily chewed and is thus better iron rations for an expedition. He resumed his fighting and cleared his country, which acquired its name from this incident.

*Ninkitumania* or in full Ninkinyontumania. Ninkin is a man's name, yon=slave and Tumani is a man's name. The town thus is the town of the slave Tumani, son of Ninkin.

*Sambaia and Kiang Chiefdoms.* Long ago three brothers, Fulas, invaded Kuranko country and settled in what is now Sambaia and Kiang. Their names were Kali, Samba and Bubu. They each ruled portions of the country, but, when the Protectorate came under British administration, the whole country formed one chiefdom, Kiang (-ng is a suffix denoting place). Later, after certain application, Sambaia was divided therefrom and became a separate chiefdom. It includes Bubu's country, which is now the Buya (contracted from Bubuya) section of the chiefdom. This section, being aware of Bubu's parity in power with his brothers, still presses for independence as a chiefdom and has applied to Government for recognition as such on various occasions. For a history of Sambaia and Kiang and of the Yalus or Dialos, the reigning clan, the reader is referred to the beginning of Mr. E. F. Sayers' article, "The Funeral of a Kuranko Chief" in *Sierra Leone Studies* No. VII.

*Sinki Sinki*, a lofty hill in the Tingi mountains, is so named from being very sheer. Sinki (Kuranko) means upright.

*Sokurela.* So=town, kura or kure=new, la=at. The word means new town and corresponds to the Mendi Taninahun. It is, of course, a common name and is sometimes used with another word to be more precise, e.g. Sokurela Gberife, the new town by the Gberi stream.

*Tembikondo* (or more properly Tembikoro) is a town, now abandoned, near the source of the River Niger, which in its early course is known as the Tembiko. In 1895-96 the Anglo-French Boundary Commission started from this town



its work of demarcating the boundary northwards along the watershed. Tembi=a sort of palm tree, from which a good sort of native rope or "tie-tie" is obtained, kō=head. The river was so named, as it was the head or source of the waters starting from the place, where the tembi was known to exist in large numbers. The town was named after the river and was originally Tembikoro (ro=in or at).

*Yarakonko* is a peak in the Tingi mountains and is said to be shaped like a lion. Yara=lion and konko=mountain. A somewhat parallel example is the name of the Colony, though opinions differ as to the reason why Sierra Leone was so called.

*Yifn*. Yi=water, fn=black. Yifn is the town by a stream, the water of which is not clear.

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## 6. KONO CUSTOMS.

by E. R. Langley.

## I—BIRTH CUSTOMS.

After a Kono woman has been pregnant for about seven or eight months, her husband sends her back to her family to be looked after until the child is born. She remains there for about three years and does not return to her husband until he sends a present to the family asking for her return.

In cases where the woman's mother is dead, the woman will probably go to her maternal aunt, especially if she be well acquainted with her. When the woman's mother dies, while she is staying with her awaiting the birth of her child, she will either be looked after by her father's other wives or by her maternal aunt.

Nowadays it happens quite frequently that the woman stays with her husband until the child is born and in that case the husband's other wives look after her or else the husband's mother does so.

When a woman has been married a long time and has had no children but suddenly conceives, it is thought best for her to take certain precautions, as it is probable that the birth may be difficult. She therefore calls in certain people called *belesi*. These *belesi* are fortune tellers, who have special skill in foretelling if the birth will be difficult and in some cases may even predict the sex of the child. The *belesi* differ from the *tioma* who is also a fortune teller, the former dealing with matters concerning births and the latter with witchcraft. To tell fortunes, the *belesi* use round stones, which are generally obtained, so they say, from the stomachs of dead crocodiles and are therefore supposed to be endowed with magic properties. They are laid out in three rows and the fortune is told by the relation of the stones in one row to those in the rows immediately above or below. All women, whether they have borne children before or not, call in the *belesi* when any pain occurs in the womb and especially when the "false" pains occur. The services of the *belesi* are

especially in request when a birth is delayed, and they are required to tell the reason. In some cases a birth is supposed to be delayed because the child is not legitimate and is the result of the woman's relations with a lover; until the woman has confessed to this, it is supposed that the child will not be born. In other cases delayed birth is supposed to be the result of the woman clandestinely cursing her husband's genital organs and, until she confesses, the birth will not take place. It is to ascertain these things that the *belesi* are required. When confession has been made, sacrifices are offered, which take the form of a sheep, goat, leopard teeth or such other things as the *belesi* may think good. In the case of animals they are killed and the meat is shared, but in the case of other things, such as leopard teeth, they are either hung round the child after birth or given to the mother. A woman is bound to state who her lover is, and her husband after the birth of the child may institute proceedings for compensation against him in the native courts.

A woman, even if guilty of either of the above acts, may refuse to confess and, provided that both she and the child survive the birth and keep well and strong, she will be believed but, if the child falls sick at any time before it has attained the age of three years, it will be taken as proof that the woman has been lying and special inducements will be put on her to make her confess. Should the woman or child die at the time of birth, she will be suspected of having been engaged in witchcraft of some description, but the fact of having had an unconfessed lover is not supposed to be the cause of an immediate death.

The *belesi's* fee generally consists of a mat or some kola nuts; they are not expensive persons to employ.

Birth does not generally take place in the house where the mother resides or in fact where anyone resides. When the time of the birth comes, the woman is usually taken to a secret place in the bush or to a vacant house. No men are allowed to be present at the birth, but only women who have already become mothers. Immediately after the birth the mother and child are brought to the mother's house. Male babies are not allowed to be taken out of the house for five days and female babies for four days. Babies are not carried out of the house for the first time by their mothers but

by women of very good repute, as the attributes of that woman are supposed to be conveyed in some way to the child and have an influence in forming the child's character in after life. A sacrifice is invariably made when the baby makes its first appearance and is shown "Heaven and Earth." This sacrifice takes the form of fowl and rice, mats or kola and is given to any big men present at the time, and the big men pray that the child will have a long and healthy life.

In some parts of Kono country when the sacrifice of a goat is ordered by the *belesi*, the goat to be sacrificed is held in a standing position and another goat placed on its back. The sacrificial goat—that is, the one underneath—is then killed by having its throat cut. This would appear to be symbolical of marriage.

Foster mothers are not allowed in cases where the real mother is alive, as it is generally feared that the foster mother will exercise an evil influence over the child; especially is this the case where the foster mother's own child has recently died.

The birth of twins amongst the Kono people is regarded with a certain amount of fear, and the twins themselves are supposed to be endowed by God with special virtues. It is essential that twins should never at any stage of their lives be hit on the head, as that part of their bodies is supposed to be very frail; anyone doing so even by accident must offer some small gift to the twin to avert a possible curse. Twins are given special names which differ from the ordinary names conferred on children.

## II—FUNERAL AND MOURNING CUSTOMS.

In Kono country people used to be buried in the middle of towns or by the roadside. In special cases people were buried in rubbish heaps or in houses. Nowadays an effort is being made to induce them to bury their dead in cemeteries.

When the death of an ordinary person occurs, the people in the house of the deceased proclaim the death by wailing for a short time and then send out messengers to the various relations of the deceased asking them to come into the burial. These messengers will rub mud on their foreheads and inside the crook of their elbows to show that they are announcing

a death. The corpse is kept for a day or two pending the arrival of the relatives; the body of a man is washed by male and that of a female by female relations. The corpse will be dressed in the deceased's ordinary clothing. The relatives are supposed to bring or send country cloths and it is in these that the corpse is wrapped. The grave can be dug by anyone; mats are placed at the bottom of the grave, then the deceased's body wrapped in country cloths and mats and after that some more country cloths are placed on top of the corpse and the grave filled in. Any surplus country cloths which may have been brought by the relatives are kept by the deceased's family. There is no ceremony at the time of burial; the mourners gather at the grave smeared with mud all over their bodies and heads. Mere acquaintances of the deceased, who may be present, rub mud on their foreheads, knees and arms only. People attending the funeral generally arrange their gowns so that they fall in front of them only leaving their backs bare and in this case mud is smeared on their backs as well.

After the burial the mourners go and wash themselves and then paint themselves all over with native whitewash as a sign of grief.

Three days after the burial of a woman or four days after that of a man, the actual funeral ceremony is held. The mourners gather together at the graveside, the grave is levelled and logs are placed round the four sides and sand is scattered over it. In some cases stones are placed round the grave in an elliptical form, the highest stone denoting the head of the grave. A fowl is then killed on the grave. After the ceremony at the grave is concluded, the mourners return to the house of the deceased and partake of the fowl and other funereal meats. In ordinary cases this finishes the mourning ceremonies. If however, sickness develops in the family of the deceased, resort is had to the *yawa-gbassi-moenu* (fortune tellers), who probably state that the sickness is due to some evil influence exerted by the spirit of the deceased owing to the fact that sufficient food has not been given to him. The nearest relations of the deceased are then called and a sacrifice is made to the spirit of the deceased at the corner of one of the earthen beds in the house. The names of all those who have died in the family are then called, the most recently deceased's name being called last;

a sacrifice of fowl and rice is made and eaten by the relations and anyone who happens to be present. A small portion of the rice is put on leaves and placed at the head of the grave. The spirit of the deceased is never given food in the ordinary way but only when he appears to protest by bringing sickness on the family.

The burial of the first person to die amongst any children borne by the same mother, whether that person be male or female, juvenile or adult, differs somewhat from the burial of ordinary people.

Such a corpse will, after washing, be wrapped in certain leaves called *boiden-jamba* and the corpse will be buried in the rubbish heap behind the house. No wailing is permitted, the relatives are not called and no sacrifices are made. The name of such a person is not mentioned when the names of the deceased are called out, when spirits are being worshipped.

In the case of a child who is the first to die in a family the grave is dug in the rubbish heap by an old woman and the corpse laid therein wrapped in *boiden-jamba*. The mother is brought near to the grave and then turns her back so that she cannot see the corpse; she then throws some earth on to the grave backwards and the old woman fills it in. The mother and the old woman go together to the stream to wash themselves and a present of one of the mother's cloths will be given to the old woman. This ceremonial washing of the clothes removes any bad spell, which may be lurking in them, and the clothes can then be worn without the fear of any possibility of harm occurring.

The funeral of a paramount chief again differs from that of an ordinary person. The death of the chief is not immediately announced by public wailing by the women folk; only the men are supposed to know of it at first. The relatives of the chief are summoned by messengers in the usual way and the neighbouring paramount chiefs notified of the death of their "brother." The various units of the family then assemble or send representatives to the chief's town, each person bringing with him a varying number of country cloths according to their position in life.

Two graves are made, a real and a false one, both being dug by the nephews of the deceased. Nothing at all is put

in the false grave which is usually in the middle of the town, the real grave being generally made in the deceased's sleeping house or in any vacant house in the centre of the town. Into the latter are put the country cloths, which arrive in large numbers, some chiefs being buried with three to four hundred. The false grave in the town is used for mourning purposes only and all the mourning ceremonies are held there, the true grave being kept hidden, though everyone knows where it is. At the actual time of burying the body by the deceased's nephews no lamenting takes place. On the night of the actual interment the Porro devil arrives in the town and the next morning the death is publicly announced by firing guns, etc., and the women collect round the false grave to mourn. The nephews of the deceased then scatter throughout the chiefdom and are allowed to cut down bananas, seize sheep, goats and cloths with impunity on the ground that they are required for the chief's funeral. Sometimes when the inhabitants of a village hear of the approach of these *dondon-mboemoenu* or *yanja-gbainmoenu* as they are called, they collect things together to propitiate them in the hope that they will not rob their village too severely. On the fourth day after the burial the nephews return and a ceremony is held over the false grave which is then filled in. The food collected by the *dondon-mboemoenu* is slaughtered on the grave in the town and eaten by them; they also appropriate for themselves any cloths or mats that they have collected. Any extra cloths over from the actual burial, which may have arrived late or for some other reason are not required, are then distributed amongst the neighbouring chiefs' representatives as "Good-bye" presents.

If the deceased chief has been popular his successor will generally hold a big ceremony, possibly some years afterwards, at which the true grave will be disclosed. The house where it is made will be pulled down, leaving the mound of the grave, which will be roofed over and the sides hung with mats. Two of these graves may be seen in the centre of Kaiyima town in Sando Chiefdom. They are the resting places of the bodies of the present chief's father and grandfather.

I am indebted to Kai Ngekia, Government Interpreter, Sefadu, for much of the information in these notes.

## 7. A KONO FABLE.

*by Mrs. Langley.*

Once upon a time there was a woman who bore one child called Sahr, a boy. When Sahr grew up, he declared that he only wanted one wife and no more. His mother chose for him a young and comely damsel, aged about 12 years. When the time came, she went into the Sande Bush and when all the ceremonies were completed she was duly "pulled" and given to Sahr as his wife. That night the woman died and, when Sahr told the people that the woman was dead, the chief said "You must bury her," but Sahr said "No, I love this woman and I do not want any other woman but this one. I do not agree to bury her." So he took the woman, plaited a large hamper and put the woman in it. He said "I will carry this woman to God and I will ask God to make her alive again because I love this woman and believe in her." So he took the hamper and carried her to God and asked God to give her new life because, he said, "I love this woman and believe in her." But God said "It is better not. A man should never believe in a woman. Let us bury her." But Sahr begged hard and said "I beg you, Sir, do not bury her but give her fresh life for I do believe in her, she is a good woman." When God heard him begging so earnestly for her life, he relented and breathed fresh life into the body of the woman and she rose up out of the hamper well and strong again. God gave her back to her husband and said "Here is your wife whom I have given back to you." Then God took the tail of a cow and gave it to Sahr, saying "Should anyone die, you have only to take this cow's tail, touch the dead body with it and the person will live again. You, woman, and you, man, are not to tell anyone of it until you die." Sahr thanked God and took the cow's tail and he and the woman together returned to their home. When anyone died in the town, they would take the tail, go to the house and demand to be left alone with the dead body and once alone with the corpse they would revive life by means of the cow's tail. This continued for some years and Sahr became a rich and influential man, famous throughout the



country. He was made a chief and the people built a large stone house for him and another for the woman.

One day God thought that he would visit the earth and see how things were with Sahr and his wife, so he descended from heaven and took a mortal body. In order to disguise himself further he covered his body with sores so that it might appear he was very ill. He entered the village where Sahr and his wife lived and went to Sahr's house and knocked at the door. When Sahr's wife saw him, she said "Why do you come here? You are very sick and dirty. We have nothing to give you, you must go away." She drove him away, although Sahr wished her to be kind to him. Four days passed and God once more came to the village, but this time instead of appearing in the guise of a sick and dirty pauper, he appeared as a very handsome young man, clad in rich and costly garments with rings on his fingers and sandals on his feet. Once more he went and knocked at Sahr's house and this time his reception was a very different one. The woman was delighted with the appearance of this fine young stranger and fell instantly in love with him. Sahr, however, when he saw this handsome stranger, was not in favour of his staying and said to his wife "This man cannot stay in the town, he must go." His wife, however, determined otherwise and took the man and hid him in her own house. When she returned to her husband's house, they sat down to eat and to drink palm wine. The woman was careful not to drink too much but urged her husband on to drink more and more until he became drunk and fell into a deep sleep. As soon as the woman saw that her husband was firmly asleep, she left him and returned to her own house where she had hidden the stranger and said to him "My husband did not want you to stay in the town but I love you. You may stay here to-night but in the early morning you must go before the villagers are about." The man said "Very well, I agree." "But, first, I want to ask you one question—What is the reason for your husband being so rich and powerful and why is his name known in every town?" The woman said "Because I love you, I will tell you." Then she jumped up, saying "Wait for me," and ran quickly to her husband's house. She took the cow's tail out of the box where it was always kept, took it back to her own house and showed it to the man. She then told him the whole story of

how they had obtained it. She said "God told us that we must keep it hidden and not show it to anyone but, because I love you, I have shown it to you." The man took the cow's tail in his hand and, as he held it, he withdrew all the miraculous properties with which he had endowed it, and then handed it back to the woman and said "Go and return this to its proper place and come back to me." The woman did as she was bidden but, when she returned to her own house, the man had departed. She hunted all over the house but could not find him, and wept all night until early morning.

Two days passed and three of a neighbouring chief's wives fell sick and died and the chief went to Sahr who took his cow's tail and went to them, but it was all in vain. The tail had no effect and the corpses remained stiff and cold. So it happened in every case; try as he would he could no longer revive the dead. The people of that country became dissatisfied and departed with their wives and families to other lands. Other misfortunes also fell upon Sahr and his wife, their houses were struck by lightning and destroyed, they became lepers, were driven from the town and forced to build themselves rude shelters in the bush.

Again God determined to visit the earth and, disguised as a mortal man, he came to Sahr's old village and enquired of the people saying "Where is the big chief I saw here before?" The people replied "He and his wife are lepers and live yonder in the bush. We would not keep them in the town." God asked "Can I go and visit them?" The people replied "All right, if you like to visit them you can, but it is on your own head." God got up and went to their shelter and said "Why are you two living here instead of in the village?" Sahr replied "We are lepers." God said "Do you remember me? Look well." But Sahr replied "No, I do not know you." Then God said "I am God. Do you not remember the advice I once gave you never to believe in a woman?" But Sahr said "No, I do not remember." Then God revealed to him the whole story of his visit to the village disguised as a fine young man and how deceitfully the woman had behaved and God said "It is I who have brought all your misfortunes on you, because you thought you knew better than I. You would not listen to the advice which I gave you never to believe in a woman." Then God went away and returned no more.

*Moral.*—Do not put your trust in a woman.

## 8. NOTES ON THE GEOLOGY AND MINERAL RESOURCES OF SIERRA LEONE.

*by Major N. R. Junner, M.C.*

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Sierra Leone has been a land mass from relatively early geological time—it is a fragment of the ancient continent of Gondwanaland, which formerly covered a large part of the Southern Hemisphere—and the geological and physiographical features—particularly the latter—are largely determined by this fact.

### PHYSIOGRAPHY.

The principal physiographic divisions are as follows:—

The mountainous peninsula of the Colony.

The coastal belt.

The inland plateaux and mountains.

The Colony mountains are highly dissected and rise very steeply from sea level to a maximum altitude of about 3,000 feet. Geologically they are distinct from the rest of Sierra Leone and consist of a very large and extremely interesting complex of basic igneous rocks (gabbros, norites,\* etc.) The rocks are “stratified” and dip regularly towards a point situated out to sea to the west of York.

The coastal belt extends inland for a distance up to 100 miles from the coast. It is relatively flat and rises gradually from sea level to about 500 feet at the foot of the scarp marking the edge of the plateau region. Numerous isolated hills, and ranges of hills, rise from the plain. The coastal margin is low-lying and the chief rivers are tidal for many miles from the sea.

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\* Locally these rocks are often incorrectly described as syenite.

The north-eastern portion of the Protectorate is an elevated plateau region, the bulk of which is between 1,000 and 2,000 feet above sea level. Rising above this are other plateaux and mountain ranges. The most important of these upland areas are as follows:—

- (a) The Loma mountains, consisting of a prominent granite plateau nearly 200 square miles in area and from 2,000 to 5,000 feet in altitude. Several peaks rise above 5,000 feet. Bintumane, with an altitude of about 6,450 feet, is the highest of them, and Serenkonko and Yungkulumba are probably the next in order of height. Bintumane is capped by a sheet of dolerite about 250 feet thick. This rock exerts strong local attraction rendering observations by prismatic compass difficult.
- (b) The Tembikondo highlands, at the source of the Niger River, consisting of a granite plateau, with a general elevation of between 2,000 and 3,000 feet, surmounted by numerous peaks and mountains rising to above 4,000 feet. Sankan Birawa, with an altitude of nearly 6,100 feet, is the highest of these peaks. The Niger River has its source in this plateau on the Anglo-French boundary at an elevation determined by aneroid barometer of about 2,650 feet above sea level. The Sewa River and the Meli River also rise in this plateau.
- (c) The Sula and Kangari mountains extend in a north and south direction from near Kondembaia to near Mongeri. The Sula mountains rise to 3,000 feet in the Koinadugu District and for long distances vary from 2,000 to 2,500 feet in altitude. A hard crust of laterite—a reddish brown earthy rock consisting largely of hydrated aluminium and iron oxides and which is typically a product of weathering in humid tropical climates—covers most of the crest of the Sula mountains between Lake Sonfon and Sunkoni.

The Kangari mountains are highly dissected and thickly wooded and reach an altitude of over 2,000 feet in the vicinity of the Timne-Mendi boundary.

- (d) The Kambui and Nimi hills are practically continuous from near Potoru, Pujehun District, to beyond Jaiama, Nimi Koro Chiefdom, Kono District. The maximum altitude of the Nimi hills is about 2,400 feet, and of the Kambui hills, 2,100 feet.
- (e) The Saionya or Talla plateau, on the Anglo-French boundary, is part of the extensive Futa Jalon highlands of the neighbouring part of French Guinea. Near Saionya the plateau is bounded by an escarpment rising abruptly to an altitude of about 2,500 feet.
- (f) Other prominent elevated features are the Kisi mountains, near Kailahun, the bare granite domes and pinnacles near Kamabai and Bumban, and the Wara Wara mountains near Kabala.

### GEOLOGY.

A provisional classification of the main geological formations in order of age—the youngest rocks are at the head of the table—is given below:—

Pleistocene? and recent sediments.

Basic Igneous rocks.

Saionya Scarp series.

Rokel River series.

Granitic rocks.

Metamorphic Rocks	{	Marampa Schists.
		Kambui Schists.
		Crystalline Schists and Gneisses.

Granitic rocks cover about 60 per cent. of the total area of Sierra Leone, Metamorphic rocks, 17 per cent., Pleistocene ? and recent sediments, 12 per cent., and the Rokel River series, 10 per cent.

The geological history is obscured by the fact that no fossils are known in any of the formations other than the most recent one. It is for this reason that local names have been adopted for several of them. It should be noted, however, that a few marine fossils of Middle Silurian age have been found in French Guinea in sedimentary rocks of probably the same age as those of the Saionya Scarp series.

The Pleistocene (?) and recent sediments occur as a narrow strip along the coast extending inland up to a distance of twenty miles. They consist of alternating beds of sand and clay with here and there a little lignite (brown coal). A few marine shells of recent type have been found in the clays at Toke and fragments of plants are common in certain argillaceous beds. A boring near the railway bridge over the Nicol Brook at Freetown showed a thickness of 110 feet of these sediments.

The next rocks in order of age are the flat-bedded sandstones and shales, with intercalated sills of dolerite, forming the escarpment near Saionya. As previously mentioned, these rocks may be of Silurian age.

The Rokel River series forms a continuous belt of rocks stretching from near Sumbuya to beyond Saionya and averaging about twenty miles in width. The rocks consist mainly of sandstones, shales, and conglomerates, with subordinate contemporaneous volcanic rocks.

The sediments form plains covered by grass and orchard bush with a few small patches of forest growth, *e.g.*, near Tabe and Bumpe, Kumrabai Mamila, Batkanu and Samaia. The available evidence indicates that this belt of sediments has never been thickly forested. In the rainy season the plains are often flooded, and at the height of the dry season all but the larger streams traversing these rocks cease to flow, and most of them dry up. As a result, villages are few and far between in this belt, and there is a marked contrast in the density of the population on either side of the boundary between these sedimentary rocks and the older granitic rocks, *e.g.*, near Makari to the west of Makeni, and also to the west of Kamalo. The sandstones of the series are water-bearing and supplies of water could be obtained from wells and bore-holes.

The volcanic rocks form hills, such as the Kasse hills near Yonibana, the Malal hills, and prominent ridges such as those near Makerimbe, to the W.S.W. of Batkanu, and near Wongkifu.

No minerals of economic importance have been found in the rocks of the Rokel River series.

Granite is the most abundant rock in Sierra Leone, and fully 90 per cent. of the rocks in the north-eastern and eastern

half of the Protectorate are of granitic composition. Exfoliation weathering is characteristic of the granite, giving rise to hummocky hills and bare rock domes and monoliths such as those near Kamabai and Bumban.

The metamorphic rocks are the oldest rocks in Sierra Leone and they represent ancient sedimentary and igneous rocks, the original characteristics of which have been greatly modified by heat and pressure.

The Marampa Schists have been traced for several miles to the N.N.W. and S.S.E. of Marampa. They are composed largely of altered argillaceous and arenaceous sediments. Very large deposits of high grade hematite iron-ore occur in these rocks in the Marampa hills.

In the Kambui and Nimi hills, and in the Sula and Kangari mountains, the prevailing rocks are highly metamorphosed schists of igneous and sedimentary origin. The name "Kambui Schists" has been proposed for these rocks. The Kambui Schists are of considerable economic importance owing to the presence of deposits of gold, silver, chromite and iron ore in them. Diamonds, corundum, asbestos and talc have also been found in association with these rocks.

The Kambui Schists are also of economic importance owing to the fact that they are usually covered by virgin forest. Large areas of the Kambui hills and of the Kangari and Nimi mountains have been proclaimed forest reserves.

The Crystalline Schists and Gneisses form a wide tract close to, and running roughly parallel to the coastline. The rocks are chiefly gneisses and granulites rich in hornblende, garnet and pyroxene. Kasila hill, the Bonge and Ogra hills and the hills near Moyamba and Rotifunk are composed of these rocks.

### ECONOMIC MINERALS.

Minerals of economic importance are chiefly associated with the ancient metamorphic rocks of the Protectorate, and with the basic igneous mass of the Colony of Sierra Leone.

Alluvial gold is widely distributed in the gravels in the beds and banks of streams draining the Kambui Schists of the Sula and Kangari mountains. The most promising occurrences are situated in the vicinity of Masumbiri in Simiria

Chiefdom, near Matunkara, Bombali District, near Makong, Kuniki Barina Chiefdom, and near Baomahun, Lunia Chiefdom. Encouraging results have been obtained in several other places in the same belt of rocks, but these have not yet been carefully examined. Good prospects of alluvial gold have recently been found by the Geological Survey in streams draining the north side of the Nimi mountains near Titambaia and Fotingaia, Nimi Koro Chiefdom.

At Makong and Baomahun gold has also been discovered in quartz reefs and lodes, and it seems reasonable to expect that payable reefs will be found in these localities.

Production of alluvial gold commenced at Baomahun in April, 1930, and up to the end of June 135 ounces of crude gold were extracted. Production has not yet started in any of the other districts. When one considers that roughly £500,000 of alluvial gold could be easily and profitably won by native methods from shallow depths (0-10 feet) in the Pampana, Makawke, Tebengkaw and Bafi rivers, it is a surprising fact that there is no evidence of ancient or recent workings for gold in Sierra Leone. Even the present day natives of the Protectorate have little or no knowledge of the appearance of gold in its natural state. Compared with the Gold Coast, where gold has been won by the natives for many centuries, stone implements—the tools of primitive man—are rare in Sierra Leone, and it is possible that large parts of the Protectorate were either not populated, or very thinly populated, until comparatively recent times.

Alluvial platinum is widely disseminated in stream and beach gravels in the peninsula of Sierra Leone. Towards the end of 1929 work was commenced on the rich alluvial deposits in the Big Water, near York, and from January to June, 1930, 381·5 ounces of crude platinum were won by simple mining methods. Sierra Leone is now the fourth or fifth largest producer of native platinum in the world.

A feature of the platinum is its coarseness. Nuggets of 10½ dwts. and 9 dwts. have recently been found—these are believed to be the largest nuggets of native platinum discovered in the British Dominions and Colonies—and smaller ones ranging from 1 to 5 dwts. are fairly common.



The alluvial platinum has been derived from lodes or bands of basic igneous rock through which such streams as the Big Water, Toke river and No. 2 river and their tributaries have cut their channels. The coarse platinum in the upper part of the Big Water is obviously of very local origin, and there appears to be a good chance of finding the mother rock of the platinum in this vicinity. If the source be discovered and found to be payable the life of the platinum field may be greatly prolonged.

Sierra Leone is exceptionally rich in iron ores, and very extensive deposits of high grade hematite containing from 55 per cent. to 65 per cent. iron are known. The Marampa hematite deposits, owing to their favourable situation, are probably the most promising from the commercial standpoint, but the deposits in the hills to the east of Bumbuna, Koinadugu District, are very much larger and of better physical condition, and analyses indicate that the quality of the ores is equal to, if not better than, the Marampa ores.

Until recently relatively low grade lateritic iron ores were smelted by the natives in the northern and eastern parts of the Protectorate, but this industry has now died out owing to the cheapness of imported iron tools. Abundant hydro-electric power is available in the vicinity of the iron ore deposits, and it is very probable that in the future iron ores will again be smelted in Sierra Leone.

Chromite is the ore from which is extracted the metal chromium, which is being used in increasing quantities for the manufacture of rustless and stainless iron and steel, nickel-chromium steels and for chromium plating. Large quantities of chromite are also used for high temperature refractory linings in steel furnaces, and for the manufacture of chemicals.

Large deposits of chromite have been discovered in the Kenema District, near Lago and Sendume, and in the Pujehun District near Tuba, and smaller occurrences have been noted at several other places. The deposits near Lago are the richest and largest. They have been found at interval over a length of two and a-half miles, and analyses show that the average content of chromium sesquioxide is about 45 per cent., and indicate that the ores should be suitable for manufacture of chromium steel.

Ilmenite is chiefly used for the manufacture of titanium white, a pigment the demand for which has increased very largely in recent years.

Ilmenite is abundant in the rocks and streams in certain parts of the Headquarters District of the Colony, and valuable deposits exist near York, Hastings and Middletown. The crude ilmenite in the alluvial deposits near York and Toke assays from 47 to 53 per cent. titanium dioxide, and contains appreciable quantities of platinum.

Corundum—the second hardest mineral known and apart from the diamond the best all-round natural abrasive—is common in certain parts of the Protectorate, and important deposits have been found near Kondembaia, Taninahun, situated ten miles north-east of Boajibu, near Lago, and in the vicinity of Kangama and Punderu, Kono District.

Other minerals, some of which may prove to be of commercial importance, are diamonds, manganese oxide, copper, bauxite, asbestos, talc, mica, rutile, zircon, monazite, garnet, ruby, graphite and lignite. Diamonds were recently discovered near Jaiama, Nimi Koro Chiefdom. Manganese and graphite ores, also copper and garnet, occur in the Crystalline Schists and Gneisses of the Port Loko, Sembahun and Gbangbama districts; talc and asbestos are associated with the Kambui Schists; mica of moderate size and fairly good quality has been found in granite pegmatites, and seams of lignite are present in the sediments of the coastal plain near Newton. Rutile, monazite and zircon are widely distributed and are heavily concentrated in the gravels of many of the rivers of the Southern and Northern provinces near tide-water limits.

Supplies of cheap power and fuel are essential for the development of natural resources and industries. Some countries have abundant coal, others have oil fields, and others again have supplies of water power for the generation of electricity. So far as is known Sierra Leone is deficient in supplies of coal and mineral oil, but her water-power resources are of very great potential importance and constitute one of her greatest natural assets.

## 9. SALT AND THE SALT INDUSTRY OF THE NORTHERN PROVINCE.

*by R. R. Glanville.*

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From very early times the economic importance of salt has been indicated by salt taxes and Government monopolies. At a time when salt taxes, and the rights of the native to manufacture salt, are proving such a bone of contention in India, some notes on the part played by salt in Sierra Leone may not be uninteresting.

Primitive man no doubt managed to get along very well without salt, but with advancing civilization, and the introducing of cereals into his diet, salt became a much sought after luxury, and, eventually, a necessity of life. To this day salt is a comparative luxury in the more inaccessible parts of Africa and Asia, but, elsewhere, modern methods of manufacture and improved transport facilities have made it the cheapest of commodities.

There are two main sources of supply, the sea and salt deposits (rock salt). Every gallon of sea water contains somewhat more than quarter of a pound of salt, and it is estimated that if all the salt water were extracted from the sea it would constitute a bulk fourteen and a-half times greater than that of Europe above sea level. Ordinary salt is about 95 per cent. sodium chloride. Magnesium salts and calcium sulphate constitute the greater part of the remaining 5 per cent.

Along the sea board of the Northern Province the manufacture of salt has been an important industry for many centuries, and, before the advent of European traders, a source of much wealth to the people concerned. The industry still exists but in a very attenuated form. The industry is now almost entirely localized in the deltaic areas of the Samu Chiefdom, although small quantities are produced in Mambolo and Loko Masama. Formerly, salt was obtained by three methods: the evaporation of sea water; the collection

of salt deposited on the leaves of mangrove trees; the extraction of salt from salt impregnated soils. The first method is no longer used, and, although the second method is still practised occasionally, it is by the third that the bulk of the salt is obtained. Production is of necessity confined to the dry season when favourable conditions prevail.

The collection of salt from the leaves of mangroves in the tidal area is a simple though tedious operation. At high tide the salt water covers the lower branches of the mangrove trees. When the tide ebbs, the salt water left on the leaves is evaporated by sun and wind. Salt deposited in this way is collected by shaking the leaves over a basin or other receptacle, and is very white and free from impurities. Formerly, a lot of salt was obtained in this way, but imported salt is now so plentiful and cheap that the method is no longer practised seriously.

The separation of salt from impregnated soils involves a more elaborate procedure. The following description is based on observations made at Mapotolaw and other centres of the industry in the Samu Chiefdom.

In this Chiefdom there are large tracts of deltaic land formed from mud carried down by the Great Scarcies river. These areas are covered by mangrove forests. In the rainy season these tracts are much flooded, but in the dry part of the year they are inundated only at very high tides. A large proportion of these lands is badly drained, and, when the tide ebbs, salt water is left behind, and, in the course of time, evaporated to dryness. When this happens the soil is found to be impregnated with salt to a considerable depth, whilst on the surface the salt crystals cover the ground like frost.

At many places suitable areas have been cleared of mangrove so that access is rendered easy. These low-lying areas provide natural evaporating pans.

The salt-containing soil is collected to a depth of about one quarter of an inch, a scraper made of hoop-iron being used for the purpose. As the village may be some distance from the salt grounds it is usual to collect the soil into heaps until it is convenient to carry it away. The heaps are covered with straw or leaves to prevent possible ~~leaching~~ by

leaching

rain showers. Rain at this time, March and April, is however an unusual occurrence. The collection of salt from the same place can be continued throughout the season, as new deposits are continually being formed at the surface by salt water rising up from below.

Fig 1) The method of separating the salt from the soil is as follows. The salt impregnated soil is placed in a specially constructed strainer—*Ka yong*. This consists of a hollow inverted cone made by lining a frame work of palm leaves with puddled mud. The cone is truncated, and across the bottom is a stick grid on which a layer of straw is placed. This allows water to pass, but prevents any soil falling through the bottom.

The strainer is three-quarters filled with soil. Salt water is added up to the top. The water, percolating through the soil, removes the salt in solution, and is caught in a basin as it drains off. Very often the water is collected in a mud-lined hole dug beneath the strainer. In lieu of a special strainer a basket lined with coarse cloth may be used.

The washing down of the soil in the strainer is repeated at least once. Two or at most three washings are sufficient to remove the bulk of the salt. To indicate when the soil has been sufficiently washed the native keeps a palm fruit floating in the receptacle in which the salt solution is collected. As long as the palm fruit floats, he knows that salt is being removed from the soil. When it sinks he terminates the washing process, the lowering of the density of the solution indicating that salt is no longer available in economic quantity. The washing process is slow, and, if repeated twice, occupies a whole day.

Fig 2) The next step is to evaporate the salt solution. For this purpose a specially constructed mud oven is used. The oven is bee-hived in shape. There is an opening in front for firing, and the top is truncated so that an iron or tin basin fits neatly on it. If a specially constructed fireplace is not available the salt solution may be evaporated by placing the pan over a large iron pot containing boiling water.

When the solution has been evaporated to dryness, the pan will be found to contain a layer of fine crystalline salt on the bottom and loose coarse salt on the top. The hard

salt is set on one side and broken up later with a stone or hard stick. The loose coarse salt is turned into a wicker strainer to remove any superfluous moisture remaining in it. The liquid which drains away from this strainer forms stalactites of extremely hard and very finely crystallised salt. This salt, known as *Mer ma-run*, ~~from the manner in which it forms~~, is said to possess mildly <sup>medicinal</sup> ~~toxic~~ properties. The explanation of this is thought to be that it contains a comparatively large amount of magnesium sulphate—that is, of Epsom salts. Magnesium sulphate is more deliquescent than ordinary salt, sodium chloride, and would therefore tend to be the first to drain away in solution.

Salt manufactured by this method is known as “Samu salt.” It is used to a great extent in the river areas of the Kambia District. It is placed in hampers and sold at 4s. per bushel of 80 lbs. The same amount of commercial salt costs about 6s. in this area.

The annual imports of salt into Sierra Leone now amount to about 5,000 tons, valued at £30,000, so there is little incentive to local production, which is now reduced to not more than thirty tons per annum. If the import tax on salt were increased to any extent, there is no doubt that there would be increased local production. Thanks to the local industry, salt was no doubt never very difficult to obtain near the sea board, but, in the interior, it is only comparatively recently that salt has ceased to be a luxury, beyond the means of any but chiefs and other wealthy persons. Even at the present time it is by no means easy to obtain in the remote areas. Before the advent of European trade there was a big salt traffic between the salt areas and the interior of not only Sierra Leone but of French Guinea. At that time there was no money currency and all transactions were effected by bartering. For this purpose salt was an excellent medium, being desired by all, and, when properly treated, convenient to transport.

On account of the extreme humidity of the atmosphere, in the rainy season, it was essential to devise some means of preventing the salt from dissolving. This was accomplished by ramming the salt very tightly into basket-work receptacles made from raphia cane. These baskets known as *Ta Sankar* were about 3 feet long and 6 inches in diameter,

and held about fifteen pounds of salt. Salt packed in this way was easy to transport. To keep the salt in good condition, the baskets were kept in the rafters of the houses, where the heat from the fires kept them dry. A certain amount of dissolving always took place at first, but eventually, the combined ramming and drying had the effect of reducing the salt to a hard caked condition. To this day the up-country native employs this method of storing salt. /

The former value of salt may be gauged from the fact that, in the interior, ten *Sankars* of salt could purchase a slave, and, for four to ten *Sankars* of salt and a piece of cloth, a wife could be obtained. Cattle were also usually bartered for salt. Salt too was much used in the form of presents and, together with gunpowder, cloth or tobacco was considered the gift "par excellence."

It has been stated that the lack of salt was one of the causes which promoted the internal slave trade in the region of the Upper Niger. The salt was imported from the sea board and in the absence of portable produce the vendors took slaves in place of payment.

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## 10. MARRIAGE CUSTOMS AMONGST THE KURANKOS.

by *Karifa Kamara and D. B. Drummond.*

In Kuranko country a girl may be betrothed before birth. It is customary for the father to offer his daughter to a man when the girl is small, sometimes even before she is born. It is very unusual for a girl of over ten years of age to be unbetrothed. When the offer is made, the man first informs his relatives of the proposal. They go with him to some man with a reputation for proficiency in "medicine," a *Beresigile*, to find out from his charms whether the girl will live long, be a good wife and a lucky woman. Should the auspices be favourable, the man will present his chief or the headman of his town with five shillings in cash or kind to inform him that the girl has been betrothed to him. This is a very necessary act and must be used in evidence, should any dispute regarding the marriage thereafter arise.

Having done this, the man obtains a new mat or, instead of this, four kola nuts, wrapped in leaves and tied up with a piece of thread, which is cut into two and then joined again before tying, and sends one of his relatives with this gift to the woman's family. The thread is cut and joined again to show symbolically that, if at any time husband and wife quarrel and separate, they can be brought together without undue difficulty. Should the gift be accepted—it is called *woro nani* (four kolas) whether it is a mat or the nuts—the man will believe that the woman's parents are in earnest about the marriage.

They likewise inquire from a reputable "medicine-man" about their future son-in-law, and if satisfied that his future is a prosperous one and that he is in earnest, they usually send him a few kola nuts to show him that he is definitely accepted and that he should begin paying the marriage-price (*furufa*). But there is no hurry about this and some years will elapse before it is all paid. It is, however, essential that something substantial should be paid before the actual marriage (the cohabitation) begins. Again,



it is not the custom to fix any total amount. It is left to the honour of the man's family to pay according to his capacity, and at any further time to give help to the wife's family, when they are hard-pressed for money.

A rich man will fairly soon pay two or three cows, which are handed over by one of his relatives or friends in front of witnesses. If these are accepted with pleasure, or if, in the case of a poorer man, the girl's family are willing, on her reaching the age of about eight years, the man will send to her parents with gifts of clothes for her and her mother and ask that his wife may be lent (*sinka*) to him. The purpose of this is not cohabitation, as the girl is much too young. Moreover, she usually lives with one of his other wives or with his mother, if he has not other wives. The idea is that they should become used to each other's ways for a space of a year or two. At any time during this period the girl is at liberty to refuse to proceed with the marriage, and, if she does so, the man has a right to be compensated for any expenses undergone in paying the marriage price. If, on the other hand, the man decides to throw up the affair, he loses what he has already paid. This rarely happens and is considered a disgrace to the girl.

The girl then returns to her parents with a present for them from her husband and stays with them until it is time for her to be initiated into the *biri*. The *biri* or *biriye* is the Kuranko society corresponding in some degree to the Mendi Porro (for men) and Sande (for women). It is divided into two sections—male (*birike*) and female (*biri-musu*) and is little more than an organization for the ceremonies of circumcision and excision, having only a very attenuated secret ritual such as have the Porro and Sande societies. The age for initiation is that of puberty. A house on the outskirts of a town has an area adjoining it fenced off and here in the dries the candidates stay for about three weeks after their operation and are told of the exigencies of married life. These *biri-musenu* may be recognized as such by the pretty red berries (*sokhoron*) they wear in their hair, when they come out of the *biridela* and travel round to tell their relatives that they have been initiated. Until the *biri* ceremonies are complete and the woman is handed over to him, the husband has no right to live with her.

To a large extent the husband is responsible for the expenses connected with the *biri* ceremonies. He must clean and plant the farm, on which the rice therefor is grown (or at least he must lend substantial help to his father-in-law). Having planted the farm, he must report to his father-in-law that the work is done and must bring some snuff and one shilling. He then must obtain money for the ceremonies to be performed when the girl is ready to leave the *biridela*. He must also obtain a plentiful supply of kolas for distribution. To do this, he usually plants tobacco and changes it, when grown, for kola nuts.

On the morning of the excision he fires a gun several times to let everybody know that his bride has gone into the *biridela* and in the ensuing dance gives away snuff and kola nuts, about one hundred of which are for the mother-in-law and one hundred and fifty for the father-in-law, twenty for the bride and twenty for her companions segregated in the *biridela*. On the completion of the dance his relatives grind ten kola nuts and mix them with some ginger and give the mixture to his nearest female relative to take to the bride in the *biridela* to eat. The object of this is to find out if she is a virgin, for it is supposed that, if she is not, she will suffer much pain after eating this compound. If she does suffer pain, she will be asked to say who her paramour is, and, on doing so, she will be absolved from her guilt in the *biridela*, and her partner in guilt will be mulcted in damages, payable to the husband. If she appears to have led a virtuous life, her husband sends her a country cloth or piece of blue baft as a reward and two mats, one for her and one for the woman in attendance on her (*karamokho*).

A week later a whole night (called *kinyale* or "sleep awake" night) is given to dancing and the husband has to bring with him tobacco, kola nuts and mats. Next morning he prepares a feast of rice, four chickens and a sheep or goat. He gets ready six "lappers" (pieces of cloth wound round the waist to form skirts), four headkerchiefs and a quantity of red berries (*Sokhoron*) for decorating his wife's hair. He arranges these articles and the food on a new mat and reports himself to the woman's relatives, who take them to the girl in the seclusion of the *biridela* and ask her if she wishes to live with the man who has got them ready and if she

agreed to their eating the food. To signify her agreement the woman takes her share of the food and the clothes. Her relatives eat the remainder and return the dishes to the husband, who then sends one hundred kola nuts and two shillings to her mother, five shillings to her father and five shillings or its equivalent to the woman in attendance on his wife in the *biridela*. When the time comes for the girls to leave the *biri*, the wife invites her companions there to pay her husband a visit and receive, each of them, a small present from him.

A few weeks later the woman goes to live as wife with her husband. But first some of her relatives go to inform the man, assuming that he does not live in the same town. He welcomes them in the customary manner. The wife arrives in the evening, and she with her female relatives are given food on the veranda of the man's house. The woman is then handed over by the mother to the husband, while the mother and her cronies stay in the *konko* or on the veranda until the marriage is consummated, overcoming the girl's fears if she proves to be reluctant. Should the girl be a virgin, the husband next morning is expected to offer a cow to her people as an expression of his thanks to them and often adds five shillings, fictitiously called the rope (*niki yule*) for leading the cow. Dancing takes place and, if possible, a gun is fired several times to let the country know that the girl has proved to be a virgin. Also a white fowl is cooked and given to her to eat. If, on the other hand, she is not a virgin, the husband calls down curses on the heads of her people, finds out from the girl who first deflowered her and demands from that man a cow as compensation. If the girl's lapse was due to her mother's encouragement, the mother must pay the cow, but, if the lapse occurred while the girl was lent to her husband before puberty, the husband himself must demand the compensation from the man responsible.

Sometimes there is a dispute about the girl's being a maiden, the husband denying and the wife asserting. In this case both parties are required to swear on native medicine. The husband swears that, if she was a virgin, her first child will be a boy; the wife that it will be a girl. In course of time if a girl is born, the husband must give her mother for her grandmother ten white and ten red kola nuts, a new

calabash and a roll of white home-woven cloth. If a boy is born, the wife must obtain the same articles, without her husband's assistance, and hand them over in the same way. The reason why the grandmother receives the articles is that the mother shall explain to her mother how she has brought up the girl. A woman, whose pre-marital chastity has been called in question, does not usually receive very good treatment from her husband.

The marriage price, as has been said, is not a fixed amount, but usually agreement is reached on the number of cows (Kuranko currency) which shall be paid. The number ranges from four or five to nine or ten or even more. The marriage price is paid to the whole family collectively and is divided up among them. Apart from this there is to be counted sheep, goats and all the lesser articles. If at a future time there is reason why the marriage price should be repaid to the husband, everything paid over, including any help given by the husband to the wife's family from time to time, must be refunded. He cannot, however, claim what he has spent on the woman's clothes during cohabitation, but can demand the return of jewellery given to her.

If marital infidelity is proved on the woman's part (infidelity on the man's part is not recognized as such), the correct course is for the husband to report the matter to the offender's father or elder male relative. The latter asks his son, nephew or whoever it may be and, if the charge is admitted, sends as an admission of the charge a fowl or a mat or something else of small value to the husband, who then asks that compensation be paid. A cow is often the expiatory fee. This, however, is not kept as property, but is killed at once and its meat distributed amongst the people in the town.

If a woman with child commits adultery, she almost invariably "calls the man's name" (*i.e.* confesses and states who her paramour was), when about to deliver, as it is generally believed that, should she not so confess, she will die with great pain in child-birth. The paramour is required to pay compensation. A more serious offence, according to Kuranko law, is miscarriage, should it follow adultery. If the woman admits infidelity and it is proved against a man after the usual inquiry through his relatives, compensation is usually computed at three to four cows. These cases, when

brought, are matters for the paramount chiefs' (and not for lesser) courts. The tendency, however, nowadays is for people to realize that miscarriage is due to vagaries of nature rather than to an act of infidelity.

If a woman, while living with her husband, deserts him for another man, it is his duty to find out where she has gone. Having done so, he approaches the Paramount Chief or headman of the town where she is, with a small present (a shakehand, called in Kuranko *woro nani* or four kola nuts) and states his case. (The shakehand will be accepted, if the woman is in the town, but, if not, it will be returned and the man will be told to proceed on his way). The chief or headman will then call the woman. If she refuses to return to her husband and wishes to stay with her paramour, the man will also be called and informed that, in order to keep her, he must refund the marriage price (*yelebo* = return the marriage price) direct to the husband and be approved as a son-in-law by the woman's family. If he is unwilling or unable to do this, he will have to hand over the woman with, usually, a cow as compensation. If he wishes to keep her, he must pay a visit first to the woman's relatives, give them presents and receive their consent and then refund the marriage price. In the event (an unlikely one) of his not being approved by the woman's family, the woman must be returned to her husband with compensation as above.

If a girl refuses to cohabit with her husband and the marriage is never consummated, the refund of the marriage-price includes everything spent on her clothes as well as other expenses.

If a man contracts an irregular union with an unmarried girl by making presents (say) to her mother and herself alone and without presenting himself to the family as well and the girl subsequently contracts a regular union, he has no claim to a refund of anything which he has spent. This law is aimed against those men, who make it a practice of seducing young girls and deserting them as soon as they have lost the first bloom of youth.

If a woman runs away to her people after a domestic quarrel, she is usually sent back without delay after being

reprimanded. The husband, however, must not without cause state that her family is trying to take her away from him or he will be required to pay compensation.

If, at a time when she has gone to pay a visit to her people with her husband's permission, a woman commits a casual act of infidelity, which is brought to the husband's notice, or runs away with another man, the husband is at liberty to require her family to pay compensation or refund the marriage price, as the case may be.

A man has no claim to refund of the marriage price, if he refuses to let her live with him any longer. This rarely happens. The loss of the marriage price (which is very considerable, when one considers the economic conditions of the Kurankos) and of one, who performs regular work in his house and on his farms, is one that is not lightly to be incurred.

In all cases of dissolution of the marriage tie the husband has the custody of the children. In the case of irregular unions they go to the woman.

If a man is impotent and does not consummate the marriage within three or four months at most, he has no claim to a refund of the marriage price, but usually in this case (though not compulsorily) his wife becomes the wife of one of his brothers.

A woman cohabits with her husband for not more than the first six months or so of pregnancy. A woman almost invariably goes to her own people to bear her first child. This is done because amongst Kurankos attendance at childbirth itself is essentially women's concern and because a girl's mother can better than anybody else show her how to care for her child and cure its ailments. Subsequent children are born and reared in the husband's house with the help of any women available. A child is not weaned (*daka* = open the mouth) until it is two and a-half to three years old, the food of the country being unsuitable for infants. It is curious, nevertheless, to note that, as soon as a child is born, a little chewed kola is put in its mouth to "open its throat." Another custom at birth is to plant a kola nut with the navel-string wrapped round it. On the seventh day its head is shaved and it is named. After weaning a child is

taken to its grandmother's house and spends a few months there while it gets used to not being breast-fed. Whilst a woman is *dembe* (cf. Timne *kumra*) i.e. suckling her child, she does not cohabit with her husband. It is believed that cohabitation would have a very bad effect on the child's health. In addition, of course, there would be the risk of a woman bearing another child long before the usual time for weaning the first had arrived.

If a child dies before it is three or four months old, the mother goes to her home and is not allowed to cohabit with her husband for four months. If the child dies at about the age when it starts to walk—about one year of age—the mother stays away from her husband for ten months. It is believed that, after this period of absence from her husband, a woman is more likely to bear another child soon.

If a woman bears a child, of which the husband is not the father, the husband may or may not adopt it. If he has no other children, he will be reluctant to do so. For a bastard (*nyamoda*) has no rightful claim to property, and the father fears that, if he is older than his own children, the bastard may unjustly secure some inheritance, the more so as he will probably have his mother's connivance in his claim. If, however, the bastard would not be the eldest, he is often allowed to live in the husband's house, although he is not so well treated as the other children.

Amongst a polygamous people like the Kurankos the laws of affinity are very difficult to follow. Indeed, they are very loosely defined and custom differs in different parts of their country. The following rules, however, appear to be widely acknowledged. Nobody can marry, for purposes of cohabitation, any blood relation nearer than that of a cousin nor can a man marry the widow of his father or uncle (excluding widows, who have been married, but where marriages have not been consummated). A man can marry his deceased's brother's wife or take over a wife from his brother, whilst still living.

As regards cousins a man cannot marry his father's sister's daughter, his mother's sister's daughter or his father's brother's daughter, but can marry his mother's brother's daughter. In the cases in which he cannot marry, it makes

no difference if the father's sister, etc., is a full or a half-sister to the father. In the case of the mother's brother's daughter some say that the marriage can only take effect if the mother's brother is a half-brother to the mother on the father's side, but there is division of opinion on this point.

Then, again, there is much division of opinion on the question of exogamy amongst the *sienu* (or clans, Timne, *e-buna*). Some say that inter-marriage in a *sie* is not allowed and it would appear that in the old days this was a fixed rule. In certain of the more remote parts it seems to be true to this day—that, for instance, a Konde cannot marry a Konde, but the rule is relaxed amongst many in the parts that have come in contact with civilization and especially in the larger *sienu*, such as the Maras, Koromas and Kagbos. The Kamaras, however, a big *sie*, seem to be stricter as regards exogamy. This rule of exogamy holds in cases of inter-marriage with a member of another tribe. It should be added that all children, whether born in wedlock or not, take their father's *sie*.

When a man dies, his widows (*furunyenu*) stay indoors for three weeks and one of his male relatives, usually his uncle, acts as their interpreter to people outside. He is called *bala*. He sleeps on the veranda of the deceased's house and keeps a fire alight thereon. The widows wear white clothes and headkerchiefs as mourning and lament their loss inside the house, in which their husband died. After a week and then at the end of the second and third weeks old women of the town take them down to the town bathing-place for a ceremonial washing. Apart from this they are not allowed to wash. Their husband's relatives feed them and until the first ceremonial washing they cannot speak to anybody outside except through the medium of the *bala*.

After an interval, during which funeral ceremonies are performed, they are asked with what man they intend to live. Usually they choose a member of the deceased's family, but, if one refuses to live with any of his relatives subject to the laws of affinity, the man with whom she elects to live and who agrees to her doing so, will refund the marriage price, paid by the deceased, to the next-of-kin. Again, if a widow has contracted an irregular union during this interval, which may



exceed a year, her paramour will be required to pay compensation of a cow to the next-of-kin. Even the oldest of old women usually obtain fresh "husbands." After all, they are useful for spinning thread, for light work on the farms and as midwives, and from their point of view, although they may be supported by their children, it is generally deemed shameful for a Kuranko woman, however old, not to have a husband, who will look after her funeral ceremonies. A son, according to Kuranko custom, cannot do this adequately.

There is one other form of Kuranko marriage, but it is a rare one and a tie that is only dissolved by death. It is called *Almadi* (literally, a gift to God). If a man wishes to get the blessing of some saintly Mohammedan priest, he reserves a daughter, of whom he is particularly fond, for this man, but does not inform him of the fact. He refuses to contract any other alliance for her and undertakes for her all *biri* expenses himself. Finally, when she is ready as a grown woman for marriage, he equips her with good clothes, pots and all that she will need in married life and takes her without ceremony or notice and presents her to the priest as wife and sometimes gives a cow as well. This is regarded as a solemn occasion, and it is usual for this woman to be both a favourite and faithful wife.

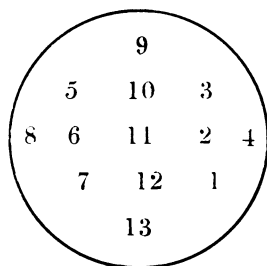
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# 11. THE STICK AND SAND GAME.

by D. B. Drummond.

This game for two is popular amongst Mandingo peoples, such as the Kurankos and Yalunkas, and is an easy means of whiling away a few odd moments, as the materials required are of the simplest and can be improvised anywhere. The Kurankos call it *Kaien* and the Yalunkas *Kheyena*. Both these words merely mean "sand."

A circular pile of earth or sand about fifteen inches in diameter is first made and flattened on top. Then 13 cup-like hollows are formed therein thus:—



The board being prepared, each player gets ready thirteen sticks for himself. One cuts his sticks about six inches long and the other his about four inches long or one strips his of bark while the other leaves the bark on. At any rate the players' "pieces" are adequately distinguished. Thirteen is the usual number played with, but twelve or fourteen or even more serve equally well.

The play begins by A putting his stick into hole 1. B replies by playing into hole 5. These holes thus become the *ibari dena* (birth-place holes). It is immaterial whether holes 1 and 5 or holes 3 and 7 are used for leading off. The object of the game is that of draughts—namely to clear the board of one's opponent's pieces by "taking" them—but unlike draughts the board starts empty and pieces are introduced one by one only as required by the players.

No more than one piece can be introduced at a time and it must be brought into play *via* the *ibari dena*. From there it can be moved to an adjoining hole of the same vertical or horizontal row and so on. Holes 4, 8, 9 and 13 thus have only one ingress or egress.

The pieces are "taken" by another piece in the same vertical or horizontal row and removed from the board, but no double taking is allowed as in draughts. Only one stick can be in one hole at any time with the exception that, should the *ibari dena* be occupied by an opponent's stick, one can nevertheless introduce a stick there. In this case neither of these two pieces by its next move can be taken by the other.

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DO NOT REMOVE  
SLIP FROM POCKET

